

A
PLAINE EXPLANATION
OF THE VVHOLE REVELATION
OF SAINT JOHN.

When y^e 1260. y^e beg. & ended. p. 65 to 69. R. A. B. & M. N. Ed. 1641. y. 1 p. 520. Col. 2 l. 4.

Very necessary and comfortable in these dayes of
trouble and affliction in the Church.

Penned by a faithfull Preacher, now with God, for more
private vse, and now published for the further benefit of the
people of G o d, by Th: Cnrwight

*There came a voyce from heauen, saying: Come away from her, my people, that ye be not
partakers of her sinnes; lest ye be partakers of her plagues, Reu. 18. 4.*

Here are they that keepe the commandments of God, and the faith of Iesus, Reuel. 14. 13.



The Beast, and the false Prophets, were alieue cast into a Lake of fire, &c. Reuel. 19. 20.

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NOTES

OF THE

PROCEEDINGS

OF THE

COMMISSIONERS

OF THE

LANDS

OF THE

STATE

OF NEW YORK

IN THE

YEAR

1861

AND

1862

AND

1863

AND

1864

AND

1865

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To the Christian Reader.



Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures, might haue hope. *Rom. 15. 4.* And the Reuelation of Iesus Christ, which God gaue vnto him, to shew vnto his Seruants, *Reu. 1. 1.* was

Rom. 15. 4

giuen and written for the comfort of the Church in her latest and greatest troubles, and sharpest afflictions and persecutions; wherein certes Gods loue and care of his Church, is abundantly manifested. For not any of the Primitiue persecutions, or latter Antichristian Seductions, and bloody Combustions, wherewith at this day the Church is turmoyled: But they are foretold, with their Issue and Events in this Booke; that so the chosen and elect of God might not be carried to euerlasting perdition, or ouerwhelmed with sorrow and displeasure in their seeming inextricable temporary calamities.

Many Commentaries and Expositions of this Booke haue beene published by very Reuerend and excellent learned men, no doubt to the great comfort of Gods people; and therefore the less need there may be imagined to be of any more: but, (besides that this is more brieife and plain vpon the whole Booke, then any other; and so is more usefull for the most, that haue most vse of it; if it shall serue but as a watch-word, euen now to direct Gods people in their perplexities, whether to haue recourse for comfort and consolation, and so incite them to a more diligent reading, and

To the Christian Reader.

studious search of this holy Reuelation, it will be a sufficient apology for this publication, especially at this time, when so many wauer betweene hope and dispaire of the good successe, of the affaires of Christendome; which so nearely concerne the welfare of the Church, as that the Enemies begin to looke bigge againe; daily expelling the ruine of it, as if the hope of Gods people were vaine; or as if by their wicked policy and power they made sure account to disappoint God of his purpose, and decreed destruction of the Kingdome of Antichrist; not considering that the more they extend their malicious practises against the desolate Woman, the more and greater woes are due vnto them, and the more horrible iudgements shall come vpon them, and that happily by meanes of those weaklings whom they now so much scorne and trample vpon. For, vpon whom haue they gaped, at whom haue they hissed, but at the holy ones, and the annointed of God? Well, I say no more, but that God is wonderfull in all his workes, and so will declare himselfe in the destruction of those his enemies; and in the deliuerance of his faithfull ones out of the hands, and from the rage of the Dragon, and his Instruments; the Beast, and the false Prophet, with all their Locusts and Frogs; let them cast abroad neuer so great floods of deceipts and persecutions to ouerwhelme the Church, and to extirpate true Religion; onely it beboones the professors of truth, in this expectation to arme themselves with faith and patience, and to exercise themselves in obedience to Gods holy Commandements; and then they may rest assured of the accomplishment (in Gods good time) of all the promises expressed in this Booke.

Whereinto helpe vs, the Author (a man of excellent gifts) long since trauailed; and now by the providence of God, are his labours in this kinde published for our comfort. I pray God that we may be directed to make good vse both of the holy Reuelation it selfe; and of his labour in the Explanation of it. Farewell.



I

A PLAINE AND FAMILIAR EXPLANATION of the whole *Reuelation* of Saint IOHN.

APOCALYPS, CAP. I.

*The Reuelation of IESVS CHRIST, which God gaue
vnto him, to shew vnto his Seruants things which must
shortly be done, which he sent, and shewed by his Angell
vnto his seruant IOHN, &c.*



As the Prophet *Daniel*, in his time
was raised vp of the Lord as an
instrument to reueale to the
Church of God in those dayes,
the difficulties to come vnto the
Church of the Iewes, that there-
by the Church might be armed
against those troubles, as also to
comfort them in the good issue thereof. So here the
Apostle is stirred vp as an Instrument of the same, vn-
to the Church of the Christians, which he doth by the
prophecie contained in this Booke.

In the beginning of this Booke is first set downe the excellencie of the Prophecie herein contained, and the instrument of the deliury of it; which is, the *Angell*, and of the penning of it, which is *John* himselte.

The excellencie of the Booke is set downe by the diuers commendations, to the inflaming of the mindes of the hearers to a diligent obseruation of the matter contained in it.

First, in that it is called a *Reuelation*, he noteth, that it is such a thing, as that the wit of no man or Angell can attaine vnto it without the speciall manifestation of God.

Secondly, it is that which God giueth, and therefore must be a most excellent thing; and further, as it is Gods gift, so it was giuen by God the Father to Christ, to giue vnto his seruants; namely, as hee was Mediator, and in that regard onely it was reuealed to him: for, as he was God, he was equall to his Father in knowledge; now God the Father would giue nothing to Christ, but that which was most excellent.

Thiindly, it is commended in regard of the matter to be reuealed, to wit; that which was to come *shortly* or *quickly*, namely, in a short time, before the end of the world, both in regard that they should begin out of hand, and especially in regard of God, for though in regard of vs it should seeme to belong, yet it is short vnto God.

The instrument by whom God declareth it to *John*, is said to be the Angell, to wit, the *Angell of the covenant*; which is Christ the Sonne of God, which is here said to be *Alpha* and *Omega*, which is also a further commendation of the Booke.

Reu. 1. 8. 11. & 22. 13.

Another

Another argument of commendation is, that it was giuen to *Iohn*, a notable Minister, Apostle, and Witnesse of the Mistry of the Gospell of Christ Iesus, to whom all the Scriptures are directed.

Another reason of the excellencie of it, is drawne from the effects of it, to wit, that the knowledge of this should make them blessed which did heare it, and keepe the things herein contained.

Further, it is commended in regard of the time wherein it was deliuered to *Iohn*, to wit, when he was *exiled, for the Gospell sake, into the Ile of Pathmos*, which argueth that it was a notable thing, seeing it was to be a matter of great comfort to him in such a distresse: And more particularly, that it is said to be *reuealed on the Lords day*; wherein God vseth to deliuer more excellent things, concerning his will and counsell, then at other times: And as the Sabbath giueth commendations, and credit, and authority vnto the *Reuelation*, so this *Reuelation* also giueth authoritie to the Sabbath.

Reu. 1. 9.

v. 10.

And first, *Iohn* beginneth with a Salutation, that it might draw attention, and be the more accepted of the hearers. In the salutation, hee wisheth *Grace and peace from the Father, the Sonne, and the holy Ghost*.

The Father is set out to be *Hee that was, is, & shal be*, that is, *eueralsting*. The holy Ghost is set down next, by the name of *seauen Spirits*, as hauing relation vnto the seauen Churches, making as it were a conformity of the Spirit with those seauen Churches hereafter mentioned, wherein his Mistry most especially lay.

Reu. 1. 4.

The cause wherefore he did chuse seauen Churches and no other number, it is, for the number of perfe-

tion, for seauen is a perfect number : and therefore he saith, the holy Ghost is as seauen Spirits, to poure out his grace effectually in all the Churches, because he is as effectually in all, as in one, for his strength is not diuided. And by seauen Churches he also vnderstandeth all the rest.

Next the holy Ghost, is set downe the Sonne of God : The reason why the second Person is set after, is, first because the Scripture is wont to set that in the last place, which it vseth to intreate longest of, now therefore the Apostle Saint *Iohn* being here principally to speake of our Saviour Christ, setteth him in the last place.

In the *Salutation*, he wisheth grace vnto the Churches, with the fruit thereof, which is *peace*, which are set downe by their end, to wit, that God might be glorified.

v. 5. Christ is here described by his offices; first, in that he is called the *faithfull Witnesse*, signifying that hee is a Prophet to testifie the truth to his people.

Secondly, he is described by his Priest-hood, in that he is called *the first begotten of the dead*; shewing thereby, that he was offered vp in sacrifice for his Church, and was risen from the dead.

Thirdly, by his kingdome, in that he is called *Prince of the Kings of the earth* : that is, he to whom all power belongeth, and to whom all Princes are subiect, as of whom they receiue their Scepters.

Afterward the Apostle shewes that he did not set downe this *Reuelation* by himselfe, but by the calling of Christ; and therefore bringeth in the author of his calling, which was Christ, whom he setteth downe by

by his comming in the clouds; which he saith, shall be so glorious, that euery one shall see him: and that this authority may be more effectually, he bringeth in Christ, speaking in his owne person, saying, *I am Alpha and Omega.*

v. 8-11

And lastly, the Apostle bringeth in himselfe, describing himselfe to be a Brother, that is, a member of Christ, and one that waited for deliuerance by him. And againe, that hee was a Labourer in the Church, and therefore was persecuted for the Truths-sake, for which cause hee was now driven into the Isle of *Paphmos*: And heere hee saith, *hee was rauished in the spirit, and heard a voice as of a Trumpet*: In that he saith he was *rauished in the spirit*, he signifieth that his minde was withdrawne from all worldly cogitations, and was addicted and bent vnto those holy meditations which it pleased the Lord to minister vnto him. Where we see that hee with-held himselfe from all other things, to the end hee might better attend vpon all good occasions, to learne any thing concerning the will of God.

v. 10 -

1. 5. c. pag. 24

note

Which teacheth vs in holy exercises, especially which concerne the will of God, to separate our selues from any thing that may hinder vs, or withdraw our mindes from the same; and more principally ought the Ministers so to doe, when they are to be occupied in the study of the word of God, and in deliuering the will of God vnto the people.

observe

And hee looked to see the voice: Not that the voice could be seene, but he looked from whence it should come, and who should speake it. Then hee sheweth what hee saw (which is the preparation of the two

v. 11.

Chapters following :) that which he saw was *seauen Candlestickes*, which note the *seauen Churches*; for the *Candlestickes* are of *Gold*, signifying the glory and puritie of them; so that wee see that albeit the Church in the world seemeth to be contemptible, yet with God it is most precious.

Afterward the Apostle doth notably describe *Him*, whom he saw; and first, by his apparell, in that hee had a *long Garment*; noting, that hee was a great Councillor: for, amongst the Iewes, Councillors vsed to weare such manner of Garments. This noteth, that Christ is infinitely wise, and therefore able to giue counsell to his Church.

Secondly, *his paps girded*, noting, that as he is wise so he is ready to helpe his seruants speedily with his counsell. A similitude taken from the custome of those Countries of the East, who when they would make hast in doing any thing, they would gird vp their Cloathes to their breasts, lest they should be any hinderance vnto them, that they might more speedily doe that they went about,

v. 14

His head white; declaring his grauity, as gray haire are signes of age.

Hebr. 43.

His eyes flaming; that is, piercing and entring into the hearts of men, laying open, and seeing all things whatsoever, though neuer so secret.

15

His feete Brasse; shewing his power and maiestie, as being able to tread his enemies, and all that is contrary to his will, or that opposeth it selfe to him, in peeces vnder his feete.

After follow his effects; and first, by his *voice*, which is said to be like *the sound of many waters*, setting down thereby

thereby the maiestie of his voyce; noting, how terrible Christ is to his enemies: Then hee is said to haue *seauen Starres in his hand*, which signifieth the Ministers, who are the lights of the Church: And whereas they are said to *be in his hand*, it noteth, that the Ministers of the Word, are in the custody of Christ, being vpheld, maintained, and gouerned by him.

v. 16.

Out of his mouth went a sharpe two-edged sword; Which is his Gospell: And whereas it is said to haue *two edges*, it declareth the double vertue of the word of God, which either cutteth and healeth vnto life, or woundeth to death.

Hebr. 4. 12.
Eph. 6. 17.

2. Cor. 2. 16.

His face shining as the Sunne; either setting forth the fulnesse of his Maiestie, or else his enlightning of the earth with the light of the Gospell, like as the Sunne with his beames.

Afterward, *Iohn* saith, that he *fell downe at the sight hereof*, which he did partly in reuerence, and partly in feare: But the Lord raiseth him vp, and vpholdeth him, bidding him not to feare. And in a word, interpreteth all the mistery, and setteth downe briefly the summe of the whole Booke following, which was then to be reuealed vnto him: namely, that it was either of *things present*, or of *things to come*.

v. 17.

The things present, were those which were then done, though *Iohn* knew not of them: which are contained in the three first Chapters of the Booke.

The things to come, are those which afterwards should be done vnto the end of the world: and doe follow in the rest of the Booke.

Apoc. Cap. 2. v. 1.

Vnto the Angell of the Church of Ephesus write, These things saith he that holdeth the seauen starres in his right hand, and walketh in the middes of the seauen golden Candlestickes, &c.

THe Prophet hauing set downe the diuision of his Booke, which is, into two parts, concerning things *present*, and things *to come*. He now commeth to the first; namely, concerning those things that were then done: where, first hee sets downe the Epistles which Christ sends to the Churches. In the Epistles, we are to consider those things that are common to them all, & those things that are proper to euery one.

The things common to all, are first, that they containe titles in them fit for the matter whereunto euery Epistle driueth. In the titles it is common to all, that it is directed first and principally to the *Angell*; that is, to the Minister, as being principall in the Church: Yet so as that it belongeth also to the whole Church, as appeareth by the Exhortation in the end of euery Epistle, *Let him that hath eares heare, &c.*

Secondly, this is common to all, in that hee either commendeth their good things they haue, or discommendeth their euill, exhorting them to the good, and dehorting them from the euill, adioyning promises vnto their good things, and threatening iudgements against their euill.

Lastly, the attention vnto the promises which hee stirreth them vp vnto: and this hee moueth diuersly. In the three first Epistles, he seemeth more especially

to

to moue them with care, by threatnings, in the foure latter, he more expressely sets downe their reward: and thereupon hee sets downe this exhortation vnto attention, *Let him that hath an eare, heare what the spirit saith to the Churches.*

To come to the Epistles particularly: In the first he writeth to *the Church of Ephesus*. Christ describeth himselfe by that, by which he is set downe, Chap. 1. 13. 16. namely, to be *hee which hath the seauen Starres in his hand*: noting, that all good things whatsoever are in the Ministers, they come from him, and the praise thereof is due vnto him. And secondly, in that *hee walketh in the midst of the Candlestickes*, hee noteth, that hee seeth all their doings, and therefore he knoweth their workes and their labours. And here he commendeth in them, first, their *Patience*, then their *Impatience*; the latter he handles first, as is the manner of the Scripture; namely, that they could not forbear those that fained themselves to be Apostles, and yet were not, and therefore they proued them and tried, and found them to be lyars: Secondly, their *Patience*, that they had borne much affliction, and many troubles for the truths sake, and did still beare in the maintenance thereof, and were not weary, which is required in true patience.

And hauing commended the good in them, hee comes to the reproofe; where hee teacheth those that are to reprehend others, that they set downe in the first place, the things that are praise-worthy in the parties to be reprehended, and then to set downe the reproofe: Which condemneth those which vse to tell the faults, leauing out the remembrance of the good;

but the holy Ghost here contrariwise, doth nominate and commend their vertues, that the better they might beare the reproofe of their vices.

Verse 4. The reproofe is, that hee saith, *they had fallen from their first loue*: Where hee reprehendeth their want of zeale; shewing that the seruencie of their loue which first they had, was now decayed and cooled, therefore hee exhorteth them to a change, first, in their *iudgement*, that they should reforme it, which appeareth in that he saith *Verse 5. Remember.*

Then in their *will* and *affections* in that hee bids them *repent*.

Lastly, in their *actions*, in that hee commandeth them *to doe their first workes*: So that he requireth of them a good and full reformation of all things that were amisse, both inwardly and outwardly. And hee sheweth further, if they will not be reformed, according as he exhorteth them, that hee will *remove their Candlestickes*, that is, either cast them into banishment, and suffer them to be led into captiuitie, or remove his Gospell from them. And lest they should be too much discouraged and cast downe by this seuer and sharpe reprehension, hee doth after mollifie the reproofe by praising them againe.

Verse 6. And hee saith, that they haue this good thing, *that they hate the sinne of the Nicolaitans*, which he also hated, to wit, both spirituall and corporall fornication. And lastly, he shuterth vp the Epistle, adding a promise, *if they returne and overcome, they shall eate of the tree of life*; that is, be partakers of Christ, who was represented and figured by the tree of life in Paradise, of whom, *who soeuer eateth, shal neuer die*, loh. 6.

Verse

Verse 8. The next is the Epistle to the Church of *Smirna*, and amongst them hee findeth nothing but matter of commendation.

Verse 9. And here first hee praiseth them for their *patient suffering of afflictions*; through which, they were *become poore*, yet so as that by the blessing of God, that pouertie was turned to their further *spirituall riches*.

After, hee comes to shew wherein their affliction consisted, and was more grievous vnto them, namely, in that they had such among them, which *professed themselves Iewes*, that is, children of God, that is, Christians, but yet *were not*, but would maintaine the ceremonies of the Law, and preferre them before the substance of the Gospell, and would mingle the ceremonies of the Law with the Gospell.

Verse 10. And because they were afraide of future euils, hee fore-telleth them of such troubles which should befall them, that they might be the better prepared against them, and the more comforted in them. And hee telleth them that some of them should be *cast into prison*, and that they should haue *tribulation*, that is, grievous afflictions and persecution, *ten daies*, that is, tenne yeares; every day being counted for a yeare, according as that phrase is vsed and expounded in *Daniel*, as afterward it came to passe, from halfe the raigne of *Traian*, to the time of *Adrian*, for which space the Church suffered extreame persecution.

And howsoever their Persecutors might seeme to doe it in the service of God, yet he sheweth them that it should be the onely hand of the Diuell, and through his malice, & therfore they should not be discouraged,

but should rather be comforted; for, seeing the Diuell was against them, God was therefore with them on their side, to defend them and take their part. And to the end they might be the more confirmed hereof, hee comforteth them with an argument drawne from the hope of their Resurrection; that howsoever here in this life they should be persecuted, and should suffer, euen vntill death, yet they perseuering vnto the end, should not be hurt at all with the latter death. And for this cause also he vseth, in the Title, an argument drawne from his owne person, in that *he is first and last*, and therefore able to deliuer them: As also, that *he was dead and is alive*; and therefore howsoever they might suffer temporary death, yet they should rise againe as he did, and liue with him eternally.

Verse 12. After followeth the Epistle to the *Church of Pergamus*, where hee findeth some good things which hee commendeth: namely, their *constancie* in professing of religion, and their *patience*; which he commendeth by two circumstances, both in regard of the *place*, and of the *time* wherein they liued.

Verse 13. Concerning the *place*, it was there *where the Diuell erected his throne*, that is, where hee seemed at his pleasure to raigne, as Prince in his Subiects: Neuerthelesse, they were constant and kept their profession of the Gospell.

For the *time*, it was *when the faithfull man Antipas was put to death*: that is, in such a time wherein persecution was very hot against the Children of God, and yet notwithstanding they started not from their profession.

Verse 14. Yet for all this, hee hath certaine things against

against them, which he reprehendeth : namely, that they permitted certaine false Prophets amongst them, and did not withstand them, as the Church of Ephesus did, but suffered them to teach dangerous doctrine of Balaam, which taught and maintained *bodily whoredome and fornication*, whereby the people were brought to Idolatry, of which sort were those amongst them which held the doctrine of the *Nicolaitans*, to wit, that spirituall and bodily whoredome.

The reformation whereof hee exhorts them to, in bidding them *repent*; and this hee doth by these reasons; to wit, first, if they would repent, they should be partakers of *the bid*, that is, *spirituall Manna*, in the wilderness, which was hidden in the Arke in a pot.

By *Manna* is meant (as *Iosh. 6.*) the grace, righteousness, and holiness of Christ, imputed vnto vs, and that Iustification by him which came downe from heauen, which none know, but those which haue it. Secondly, another reason, that *he that did overcome, he would giue him a white stone*: Which phrase of speech is a similitude taken from the manner of the Gentiles, (as in times past the Prophets vsed to take borrowed speeches from the custome of the Iewes, in the Law,) because now the Church was communicated with the Gentiles, the Gospell being now spread among them. This custome was especially amongst the *Grecians*; The manner of it was, that when any one was accused of some criminall matter, he was straight-way put to his triall; if hee were found cleare, hee had a white stone giuen him, if otherwise he was found guilty, and was to be condemned, hee had giuen him a blacke stone, or some other colour: So that now in

v. 17.

1

Exod. 16. 33. 35. Heb. 9.
Josh. 5. 12.

2

v.17 that it is said, that *hee which ouercommeth*, should haue a *white stone giuen him*, hee meaneth that hee shall haue nothing laide to his charge, but shall be freed from all his sinnes.

Verse 18. Lastly, hee commeth to the Church of *Thyatira*, where he findeth many good things, which he commendeth, as their *loue*, (contrary to the Church of *Ephesus*) and the fruits thereof; their *seruiceablenesse*, their *faith* also, and their *patience*, and their *workes*, to haue beene more at the *last*, then at the *first*.

Verse 20. Yet hee hath somewhat against them, to wit, that they suffered *Iezabel* (albeit they themselues maintained her not) whether one of that name, or such a one as *Iazabel* was, it is vncertaine; yet such a one as calling her selfe a *Propheteesse*, did seduce the people with her *whordomes and Idolatries*, and therefore he chargeth the Church, because they did let her alone: for it is not enough for the Church of God to doe well themselues, and to refraine from those that are euill-doers in the same, but if it lye in them, the Church of God is to refraine others from those euils, and to punish the offenders so farre as they may.

Verse 22. Now therefore the Lord saith, that hee wil execute iudgement vpon her, by casting her into a *Bed*, that is, laying a most grieuous and heauie affliction vpon her, and not onely vpon her, but vpon all that committed fornication with her; that is, which were partakers with her in her sinnes of *whoredome and idolatrie*: namely, those that were her vpholders & maintainers. And not onely on them, but this iudgement should also be manifested vpon her Children; by
Children,

Children, meaning either her Schollers which learne of her, or her posteritie, and then he saith *he will kill*, that is, cleane roote them out of the earth. And howsoeuer they would pretend great *Misteries* and *Reuelations*, as to be guided by the spirit of Prophecie, (as the Anabaptists in our times also doe) and to haue Reuelations, yet seeing their manners and actions are filthie, abominable, and detestable, therefore the Lord will execute iudgement vpon them. And hee will doe it vpon the transgressors themselues, but as for the Church, albeit they had thus suffered them, yet he would not punish them after this sort, but hee would hereby (namely by the punishment inflicted on the euill doers) be content to call them to repentance for that sinne of theirs in suffering them.

Verse 26. Lastly, he saith, *to those that overcome hee will giue authority*: first, to be Kings over the Gentiles, and to beare rule over the wicked, and to subdue them, being ioyned with Christ in his Kingdome. And secondly, he would make them partakers of his glory, in making them Priests vnto God, which hee sets downe by *the morning Starre*, which Starre, as it cometh next to the Sunne, so it is next vnto it most glorious, signifying that the righteous should come neare vnto Christ, and be euen ioyned with him in his glory, at his glorious comming.

Apoc. Cap. 3.1.

And write vnto the Angell of the Church which is at Sardis, These things saith he that hath the seauen Spirits of God, and the seauen Starres, I know thy workes: for thou hast a name that thou liuest, but thou art dead, &c.

OF the things that were already done, there remaineth onely that which is contained in this Chapter. Where; first, he writeth to the fift Church, to wit, the Church of *Sardis*, where he getteth authoritie by vsing the same title which he did to the Church of *Ephesus*, & addeth another, to wit, that *it is hee which hath also the seauen Spirits*: wherby he noteth the fulnesse, and exceeding measure of his spirit, & the abundance of his power and grace, by the which hee doth also vphold and gouerne the Starres, that is, the Ministers of his Church. This Church hee commendeth not at all, as he did before commend the other Churches; but rather beginneth with reprehension, saying, that they had a name *that they were alive, but indeed they were dead*, Verse 1. that is, they seemed to haue that, which in truth they had not.

v.2

And first hee exhorterh the Angell of *Sardis* to looke vnto himselfe, in that he bids him *awake, and be not secure and carelesse*; and then to looke vnto others committed to his charge: And therefore it is that *Paul* exhorteth *Timothy* to take heede vnto himselfe; that so he being reformed himselfe, may be more fit to looke to those who are committed to him. For those that were committed to his charge, he biddeth the Angell to strengthen those things that were ready to dye, that

that is, to recouer that which was almost lost, and that betime, lest it dye altogether; a note, that as yet they were not cleane dead, whereby he mollifieth the speech which went before: For he had said before to the Angell of *Sardis*, that *he was starke dead*, meaning, in regard of that they would be, if they reformed not themselues betime: After, hee willetth him to *remember*, that is, consider diligently what gifts he had receiued, and that hee should vse them well: namely, thereby he should instruct the Church, and that *hee repent*, for otherwise, hee will come against them sodainely, as a thiefe in the night, at vnawares, when he should be vnprepared, and so his destruction should be most fearefull: Yet (saith hee) *I haue a few names* (as *Acts. 1. 15.*) that is, a few persons, *which had not defiled their Garments*, that is, which were found faithfull, and had not beene infected nor defiled with those sinnes which raigned in that Church for whose sake he yet spared them, and fauoured them as hee would haue *Sodome*, if there had beene but tenne righteous found therein: And these (saith he) *shall goe with me in white, and be cloathed in white array*, that is, be couered with his righteousness, and be partakers of his honour; for, *white is a token of honour*; and that they *shall not haue their names put out of the booke of life*, that is, should be crowned with immortalities.

Lastly, to those that overcome, which confessed his name before men, he promisetth that hee would confesse their name before his Father, and before his holy Angels; Where he giueth vsto vnderstand what was the chiefe sinne of that Church, to wit, that they were afraide to make so full a confession of Christ before

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Gene. 18. 22.
vers. 5.

men, as they should haue done: For, as it seemeth, they would professe Christianity indeed, yet so, as that they would not displease any by it, nor incurre any danger for the same: Therefore he promiseth to him that ouercommeth, that hee will confesse him before God, in his Kingdome.

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Exod. 39. 30.

Next hee commeth to the Church of *Philadelphia*; where he describes himselfe by his offices: First, hee setteth downe himselfe to be *holy*, alluding to the holinesse of the Priest-hood in the Law, vpon whose head was written, *Holinesse to the Lord*: which was a Type and Figure of Christ, hee being holy himselfe, yea, the holinesse of his Father: By this word, *holy*, is noted vnto vs the Priest-hood of Christ, whereby we are made holy: He is called *true*, hauing regard to his Prophetical office, whereby he teacheth his people the truth of his will.

vers. 7

Thirdly, in that he is said to haue the *keyes of David*, and that he openeth, and no man shutteth, and shutteth and no man openeth: it noteth vnto vs his kingdome; and vpon this title the rest of the Epistles runneth, which he prosecuteth, in that he had declared himselfe to be King indeed herein; namely, in that he saith hee had set open a dore for his Gospell among them, so that none should shut it; signifying, that when God will bring the truth to light, and will haue it to preuaile, none shall be able to resist it: And (saith hee) albeit they were weake, and had but little strength, yet they should not be discouraged at it, or at the greatnesse or multitude of their enemies, (which he vnderstandeth by the *Sinagogues of Sathan*) but seeing they had yet kept this dore of the word open, they should therefore
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the rather hold it open more constantly and courageously, and hee would helpe them the more by his power, and maintaine them therein: yea, hee saith that if they will thus continue, he will open the doore of the Gospell so farre, as that he will make the most grieuous enemies, which called themselues *Iewes*, that is, the Children of God and professors of Christ, which yet were not so, as those that ioyned their Law and the Gospell, he would euen make them to come and fall downe at the feete of the Ministers, and worship before them. Not that here is any thing whereupon the Papists can ground that men are to be worshipped; for hee doth not say that they should worship the *Angell*, but they should worship God at the feete of the *Minister*, to wit, as Schollers, to vnderstand at his mouth the will of God: As *Paul* is said to be brought vp at the feete of *Gamaliel*, that is, to be instructed of him as his Scholler: And the Disciples in the *Acts* are said to stand at the feete of the Apostles, that is, to attend to their doctrine, and to learne of them the will of God. Lastly, hee promiseth to those that strue and ouercome, that they shall be like *Pillars in Gods Temple*, to wit, notable Instruments in the Church of God; and namely, such as should both be most firme and stable, as that they should neuer be removed from the profession of the Gospell; and also such as should be beautifull ornaments in the house of God, as Pillars wrought with curious workes vsed to be in great houses; and especially in the Temple of *Ierusalem*; for it was an vsuall thing to graue their Pillars, for the beautifying of them, with names and other fine workes, and therefore hee

Acts 223.

ver 12.

alludeth to that same custome, saith, that he will graue upon them the name of his father, that is, to be his Children: and the name of the City of God, that is, the Church of God, the new Ierusalem, the people newly regenerate; and that hee would write upon them his name, that is, make them to be partakers of his righteousness and glory.

ver. 14.

In the last place he writes to the Church of *Laodicea*, where he also giues himselfe titles as before, describing himselfe by his offices; first, hee cals himselfe, *Amen*, namely, he in whom all the promises of God are, *yea*, and *Amen*; that is, are fully accomplished: whereby he notes his Kingdome, because by it, hee bringeth to passe whatsoeuer hath beene said before. His propheticall office, in that he is called the *faithfull* and *true Witnesse*; namely, he which faithfully testifieth the truth to his people.

His Priest-hood, in that hee is the *beginning of the Creatures of God*; signifying the second creation, which is regeneration: And not (as it is in one place, *Colos. 1.*) 18 the worke of the God-head in fashioning of all the Creatures, as it is there meant; but here it is rather to be vnderstood of his worke of redemption, as hee is Mediator.

ver. 15:16

v. 16

That which he reprehendeth in them is this, namely, that *they are neither hot nor colde*; that is, they halt betweene two Religions, swimming as it were betweene two waters: and this he setteth out to be a very desperate case, and therefore saith hee, *I would for thine owne sake thou werest either hot or colde*, for, because thou art neither, but onely luke-warme, it shall come to thee as vseth to befall the luke-warme water in a

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mans stomacke, which will not abide, but must be spued out, even so saith he, because thou art neither hot nor colde, it will come to passe that I shall euen spue thee out of my mouth; that is, I shall vtterly abandon thee out of my fauour, and cast thee cleane from mee, so that I shall haue nothing to doe with thee any more. Then to declare vnto them the grienousnesse of this sinne of theirs, hee telleth them the cause of that their luke-warmenesse in religion, to wit, because saith hee, thou saiest thou art rich, that is, thou thinkest thy selfe to be perfect and in good estate, but indeed thou art poore, naked, destitute of all grace and hast nothing at all; yea, thou art blinde, and canst not see thy want, and therefore thou art so much the more miserable, and thy case more dangerous and desperate. And therefore saith he, I aduise thee to looke to thy selfe quickly, and to addresse thy wants: And he telleth the meanes how they may doe it, namely, come (saith hee) and buy of mee gold, &c. But may some say, how can the Church buy any thing of Christ, seeing she hath nothing at all, but is altogether poore and destitute? The Prophet Esay answereth, come and buy, but he addeth for nothing. And therefore our Sauour saith here, come and buy of me gold, that is, onely if thou wilt, come and enrich thy selfe with the riches of my graces, come and buy white apparell, that is, cloath thee with my Righteousnesse, and so couer thy shame, and get a Collirium, an Ointment to annoint thy blinde eyes, that thou maist see better, and know more perfectly what a grienous case thou art in, and what a fault thou hast committed. Like vnto this Church is the estate of many that professe the Gospell among vs, who

Rev. 17.

V. 18.

Isa. 55. 1.

thinke they are well, and that they haue great knowledge, whereas indeed they haue nothing at all, as their liues doe testifie.

ver. 19. Lastly, that they should not take in euill part this his sharpe reprehension, he saith, *as many as hee loueth he rebuketh and chasteneth*; and therefore they should take his reproofe in good part, and be brought to repentance by it; for it was a manifest token of his loue and fatherly kindnesse towards them, if they would profit by it. And he bids them also *be zealous*; where he noteth another cause of their former sinne to be want of *zeale*, which he wisheth them to reforme. And he saith, *though he be a King, yea, the King of Kings*; yet he standeth at the doore and knocketh, that is, calleth them to repentance, and promiseth, if they will let him in, that is, turne from their sinne, and yeeld to his will, he will come vnto them and Sup with them; signifying, what exceeding ioy and comfort they should receiue by him; yea, they should be made partakers of the ioyes of heauen: where he alludeth to the comfort that friends haue one of another, when they meete together at their Dinners, Suppers, and Feasts; which thing if it be comfortable to men, much more comfort shall it minister vnto vs, to be partakers of the company of Christ Iesus himselfe, in his heavenly banquet. A second benefit he noteth, in that those that doe thus receiue him, *and ouercome*, shall not onely receiue comfort, but *glory* also and *honour in his Kingdome*, and that hee will set them vpon his *Throne*, and they should raigne with his Father in his Kingdome.

Apoc. Cap. 4. 1.

After this I looked, and behold, a doore was open in heaven, and the first voyce which I heard, was as it were of a Trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter, &c.

Hitherto wee haue heard of the first part of the *Reuelation*, concerning the things that were then done: Now it remaineth to speake of the things to come, which is giuen vs to vnderstand in the beginning of this Chapter, in that it is said, *I will shew thee things which must be done hereafter*. And first, here are set forth those things, generally, which are afterwards to come vnto the whole world, and this is from this Chapter, to the beginning of the tenth Chapter: Afterwards, the things that befall particularly to the Church of God, from the tenth Chapter to the end of the Booke: According as *Daniel* in his Prophecie did first manifest vnto the Church the things which should befall vnto the Monarchs, and then vnto the Church it selfe also. The which iudgements it pleaseth the Lord to reueale vnto his Church, because they being in the world, though they be not of the world, as our Saviour Christ speaketh, *are yet interested in those outward troubles which come vpon the world*. First, then it is said *there was a doore open in heaven*: Which teacheth vs, that vntesse God open a doore vnto vs, all things are hid in his Counsell, and shut vp, so that none can see into them, and especially those things which concerne the saluation of Man.

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Again, it is said, he heard *another voice like a Trumpet*, which was to waken him better; for, albeit hee was wakened before, yet he was not sufficiently wakened and stirred vp to behold the things afterward to be deliuered. The like wee see in *Daniel* and *Ezechiel*, to shew that we had need of new calling on, and new attention, of new stirring vp and preparation whensoever wee are to learne any new thing out of the word of God, euen as *Iohn* had a new preparation, because of this new matter to be reuealed; for new things require new attention. After hee was bidden to *come vp*: Which teacheth vs, that vnlesse wee be lifted vp aboue our selues, by Gods power, to the beholding of heavenly things, and of those things especially which belong to our saluation, we can haue no power to vnderstand them. And whereas hee is here bidden to *come vp*, and not before in the other place; it sheweth vs that the matters following, which were afterwards to come to passe, are more difficult, and haue the more need with greater diligence to be obserued, and that we are with more care to labour for the vnderstanding of them, then of those things that were before.

Asc. p. 495

v. 2. And whereas he is said to *be rānished in the spirit*, it meaneth, that he was as it were cast asleepe, and in a trance, and his senses being with-held from all manner of objects which might hinder him, hauing for a time set aside all worldly things and cogitations, to the end all the powers of his soule might be lifted vp, and be more intent, and that so hee might hearken more diligently to those things that were ready to be told him.

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Which teacheth vs, when wee goe about holy and heauenly matters, wee must be as it were in a new world, and we must separate our selues from all worldly things, and worldly cogitations, though otherwise at other times lawfull; and addict and addresse our selues wholly to those holy things of our God.

Then he commeth to the vision it selfe. Where first is set down the preparation and *preface* of that which is to come, contained in this, and in the next Chapter.

In the *preface* is described and set forth vnto vs the person of God the Father, and that diuersly: first, *by a Throne, and one sitting thereon*; comparing him in likenesse to a *Iasper and Sardy Stone*, that is, very glorious to behold, and of most exceeding valour; not describing him by any forme or portraicture, but by the glory which those most precious Jewels that can be, doe represent. This glory is declared by the reflection, which was so great, that it made all that was round about the Throne to be like a *Rainbow*, that is, *glorious and excellens*: for as the brightnesse of the Sunne causeth those notable colours which wee see in the *Rainbow*, so the glory of God maketh all round about him glorious.

After he is described by his Assistants, *to wit, foure and twentie Elders*, that is, *the Church of God*; the chiefe whereof are in the Scripture, twelue Patriarches in the old Testament, and the twelue Apostles in the New, vnder which number all the rest are comprehended.

These are said *to haue white Robes and Crownes, and to sit upon Thrones*, in forme of Kings; for all these are

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ver. 2

v. 3.

ver. 4

v. 4

things belonging properly vnto Princes; signifying, that in Christ we are all Kings, being made partakers of his Kingdome.

Afterward, God is described by the effects which proceeded from the *Throne*, to wit, *thunders and lightnings, and voices*, and their immediate cause; in that *they came from the seauen Lamps*, which are the *seauen spirits of God*, namely, the *holy Ghost*, whereby God doth all things that he doth. This teacheth, that seeing the thunders, lightnings, &c. come from the Throne of God, that therefore nothing can come by chance or fortune, as men vainely suppose, but onely by the direction and counsell of God, and from him who is the Ruler and Disposer of all things in the world.

By *lightnings, thunders*, and *voices*, seemeth to be meant the iudgements and anger of God, to be executed on the wicked, which doe follow in the next Chapters, viz. 5. 6. 7. 8. 9. for it is not vnmeet that in these the iudgements should be set forth, seeing they are the fearefull workes of God.

And here God the Father is described to be a *Iudge*, and to sit like a Iudge, as being *Iudge of all the world*, as he is called, *Gen. 18.25*. Then he is described by *four Beasts in the middes of the Throne, and round about*, to wit, the chiefe Angels of God, wayting for to execute Gods will at all times: And as Sargeants attend on their Iudge, so are they, being alwaies ready to receiue any commandement he enioyneth them. So also our Sauour Christ in *Iohn*, is said to waite still on the will of his Father; namely, as he is *Mediator*. In that these are said to be *four*, it is not to be thought that there were

were no more in number, but hee vnderstandeth by *four*, a competent and sufficient number, able to execute any thing which God will haue fulfilled in all the world, in the *East, West, South, and North*.

These Beasts are also described *to be full of eyes*, signifying their prouidence and singular direction they goe withall. v. 6.

Then they are seuerally described; the first of them is like a *Lyon*, declaring their courage; the second, like an *Oxe*, signifying their strength; the third, like a *Man*, noting their wisdom; the fourth, like an *Eagle*, shewing their swiftnesse and speedinesse in doing Gods will. Their *six wings* expresse their readinesse to goe to all places: their *wings full of eyes*, shew that they goe not at all aduentures. v. 7

These were about the Throne.

Vnder it was a *Sea of Christall*, whereby seemeth to be meant the earthly creatures, and all things in this present world, compared to a Sea, because of the vncostancie of them, likened to *Christall*, because God seeth clearely into them, and through them; for as one may see easily into Glasse, and Christall, so these are evidently seene and discerned of God, as being continually in his sight and presence, hauing beene made by him, and being gouerned by him. After, the foure Beasts are said *to fall downe and praise him day and night*, for all his *Power, Glory, and Maiestie*, and especially as it seemeth, for those thunders; that is, for those iudgements to bee executed on the world, acknowledging that they were iust and right. And albeit they were sealed vp as appeareth in the next Chapter, yet by these thunder-claps of Gods anger, they

Hsaia. 6. 1. 3. 4.

could vnderstand that there were iudgements to come. The like is in *Esay*, the sixth Chapter, where *the Angels also glorifie God for his iudgements*. And albeit it may seeme to man to be a very hard and grievous thing, that God should harden the hearts of the people, to the end hee may more fully expresse his iudgements on them, yet neuerthelesse the Angels cease not to magnifie him for the same: and so they doe here in this place.

ver. 9. 10.

And not onely they, but *the Elders & the Church and Children of God*, do also ioyn with the Angels to praise the Lord, as for all other his works in his Creatures, so also for his iudgements; & they doe pronounce that God is worthy *to haue glory* in his iudgements, as vnto whom alone all fulnesse of *Honour, Glory, and Power* doth belong; and therefore they themselves *fall downe*, and *cast their Crownes before him*, acknowledging thereby, that all their glory is due vnto the Lord, and is his, as hauing receiued it by him alone, and that they themselves are altogether vnworthy of any such dignity.

Apoc. Cap. 5. 1

And I saw in the right hand of him that sat upon the Throne, a Booke written within, and on the backside, sealed with seauen Seales, &c.

IN the former Chapter is set forth the person of *God the Father* in his Maiesty, as principall, from whom all things come. Here in this Chapter is set downe *God the Sonne*, the second Person, who is Mediator and meane betweene God and man, of the manifestation

festation of these iudgements to follow. Which teacheth vs, that through Christs intercession alone, all good knowledge commeth to Gods children. First, in that *Iohn* saith, *he saw a Booke in the right hand of him that sate on the Throne*, that is, of God the Father; by his right hand is meant his Strength, Power, and Force, whereby he so keepeth it, that no power whatsoever can winne it, or wrest it out of his hand, nor can be partaker of it, vnlesse hee himselfe will giue it. This Booke is *written within and without*, signifying, that the multitude of the plagues which were to come on the world, were so many, that the Booke could not containe them: The subiect of these plagues, vpon whom they should be executed, is the world, according as the *Psalmist* speaketh, *Lord poure out thy wrath vpon the Gentiles*.

psal. 79. 6.

In that it is sealed, it noteth that it is separate from all men and Angels, so that none could attaine to the knowledge of it, but God himselfe. According to that which the Apostle speaketh; *who hath bene his Counsellor?* that is, who hath bene partaker of Gods counsell? In the Gospell of Saint *Iohn*, Christ answereth, *The Sonne hath reuealed it, which came out of the bosome of his Father*.

Rom. II. 34.

After, hee heareth the voice of a strong Angell, which saith, *Who can open the Booke? Who is worthy to do it?* Which sheweth, that the Angels themselues stoope to looke into these iudgements, that is, haue an earnest desire to behold the things of the Church, and the misteries of God concerning the same, as the Apostle *Peter* saith.

v. 2

In that there was none found that could open the Booke,

v. 3

no not so much as looke vpon it. It sheweth that none can haue so much as the least measure of knowledge thereof. Then *Iohn wept, for that none was found worthy*: It teacheth vs, that when wee see our ignorance of those things which concerne vs, wee are to weepe and be grieved at the same, especially in those things which concerne our saluation.

ver. 5 After, it is said, *one of the Elders comforted him*, bidding him not to weepe, for the *Lyon of the Tribe of Iudah had performed this*; so called, by reason of his courage, through which hee had ouercome all lets, which might hinder the reading of it, namely *sinne*, and this he had taken away by his *death*, and so had obtained this fauour at Gods hand for vs.

The root of David: That is, the cause and creator of *Dauid*, and the begetter of his faith, in regard of his God-head, as in other places hee is called the seed of *Dauid*, in regard of his man-hood, which proceeded of the linage of *Dauid*.

ver. 9 After, he is represented in another forme, that is to say, of a *Lamb that had been slain*, as it seemeth bloody, which appeared in the midst of the Throne; And he is said to haue *seauen horns*, & *seauen eyes*, which are the *seauen spirits*, that is, the *holy Ghost*, which is his spirit, proceeding from him: By his *eyes*, meaning his infinite knowledge, wherby he seeth into all things; By his *seauen hornes* is signified his infinite power. And he commeth to his Father, & *taketh the Booke* of his Father (to open it, and to vnloose the seales) who would giue it to none else.

v. 11. 12 Then followes the effect of this his *taking the Booke*, to wit, a *Song of thankesgiuing*: First of the chiefe and principall Angels, who say, *that the Lambe onely is worthy*

worthy to receiue this honour, as to haue the Booke, and to open it. And as the foure Beasts, being principall of the Angels, and the Archangels, begin, so also the Elders, which were the principall of the Church, doe ioyne with them in prayling Christ; And after, as the chiefe of the Angels, and of the Saints, begin, so the rest of the Angels follow, euen thousand thousands, *viz.* all the other Angels.

And in their Song, they praise the *Lambe*, attributing to him all *Power* and *Riches*, and *Wisedome*, and *Strength*, which are causes; and then the effects thereof, *Honour*, and *Glory*, and *Praise*, that all these belong vnto him. Then followeth the praise and thanksgiuing of the rest of the Church, and of all the Creatures, which praise, first, God the Father for vouchsafing to giue the Book vnto his Son, & secondly, God the Sonne for obtaining it at his fathers hands: Lastly, the chiefe Angels, the foure and twenty Elders, are brought in, saying *Amen* to the thanksgiuing of the inferiour Angels, and of the rest of the Creatures: As they began the Chapter, so they as it were make an end, and answer to the rest in prayses, shewing vs that they neuer cease continually to sound forth the praises of God.

V. 12. 13

Apoc. Cap. 6. 1

After, I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noyse of thunder, Come and see.

HAuing heard before in the former Chapters of the preparation, to the declaring of the things to come, he now speaketh of the things themselves

selues that were to follow ; and he speaketh of them, as of great Mysterie.

And first, it seemeth in this Chapter is shewed to the Apostle, rather a warning, what things are to befall, then any declaration of the befalling of those Iudgements; as the execution of the things themselves set downe in the eight and ninth Chapters doe manifestly declare : And also it appeareth, because in the seauenth Chapter, (as it is familiar with the Scripture) before the things doe come, he sheweth matter of comfort to the Children of God, *to prepare & arme them* against those iudgements to be executed.

So here in this Chapter is contained a denunciation of the iudgements to come to passe on the wicked, vnlesse there were speedy repentance; as in the next Chapter, a consolation, *to arme and strengthen* the godly, in that they should not be touched nor hurt with these iudgements. And then last of all followeth in the eight and ninth Chapters, the declaration of the very execution of the iudgements themselves. In that he saith, *he heard one of the foure Beasts speaking to him as it were with the noise of a thunder*, it sheweth, that though it were in the same vision, yet hee is faine to be raised vp by this mighty voice of the Angell ; so that one stirring vp was not sufficient. Which teacheth vs, that in the same Sermon we are often to be raised vp, if not by the *Angell*, that is, by the *Minister*, yet by our selues: We are as it were to renew our attention to receiue instruction, reproofe, correction, or any other thing which the Lord would haue vs to know.

Come and see : that is, attend diligently and carefully, with greater attention : Not onely exhorting him

him to continuance, but also to heare more fruitfully and profitably.

After that the *first Seale* is opened by the Lambe Christ, the Apostle Saint *Iohn* saith, he saw a *white horse*, and a man sitting thereon: In that he is said to sit on a *white horse*, and to haue a *Crowne* giuen him, it noteth victory: By the *Man* is vnderstood, the Ministers of the Sonne of God, *Christ Iesus*, sent forth to declare the iudgements of God to come vpon the wicked for the neglect of the word.

And whereas it is said *for victory*, it signifyeth that the iudgements which they threatned, should haue euent, vnlesse they repented speedily. The *Bow* which he hath, signifieth the easinesse of the victory, *to wit*, noting that the Lord wil ouercome a farre off, because men with a Bow vse to strike a farre off their enemies without any labour; euen so would the Lord doe in the execution of his iudgements.

In the opening of the *second Seale*, there appeareth a *red Horse*, which together with the *sword* that was giuen him that sat thereon, signifieth the great bloudshed that should come on the world by fighting of one nation with another, or of nations within themselves, as oft times it commeth to passe.

Then the *third Seale* is opened, whereupon appeareth a *black Horse*, which noteth great famine to come vpon the earth, because that famine vseth to make men looke blacke, as the holy Ghost interpreteth, and declareth it afterward, namely, when he saith that the man that sat on that Horse *had Ballances in his hand*; noting, that they should not eate and drinke as much as they listed, but they should haue their meate

v.2

vers. 3
4

vers. 5

and drinke giuen by measure, as it commeth to passe in the time of dearth.

χωμιξ. ver. 6

A measure of Wheate. The word vsed in the originall, signifieth such a measure as containeth the eight part of a Strike of Corne; the price is said here, should be a penny, *to wit*, of Romane money, being between foure and five pence with vs, which then was the stipend of a dayes labour; signifying, that a man should be constrained to bestow that in bread alone, which should serue him and his household both for bread, and all other kinde of sustenance, noting thereby the griuousnesse of the dearth.

Whereas it is said, that *they should not hurt the Wine, or Oyle*: It signifieth that it should be as deare as the bread should be; and therefore hee counselleth them to take heede that they vse it not ill, either by mispending it wastfully, or else selling it ouer-deare; and therefore would not haue them to set too great a price of it, thereby to oppresse the poore buyers, but that they should sell as they might, noting therby a dearth of all other things as well as of bread.

ver. 7

8

After, is set forth the opening of the fourth Seale, where there comes a *pale Horse*, noting *Death*, which is he that sits vpon him, and this shall befall to the wicked: And Hell is said to follow him (not Purgatory as the Papists dreame) signifying that Hell accompanieth the death of the wicked, *to wit*, those that disobey Gods commandements. And this death cometh not onely by the meanes of famine alone, and the sword alone, as in the former Seales hath appeared, but by them ioyned together, and other meanes ioyned with them, as namely, *the euill Beasts*. Which teacheth

teacheth vs (as we may also see in the fourteenth of *Ezechiel*) that when particular afflictions profit vs nothing at all, and when by particular iudgements we cannot be brought to repentance; then the Lord must needs send manifold iudgements; yea, hee will ioyne them all together (as in that place of *Ezechiel*) and he will adde more vnto them, as here he addeth the wilde beasts vnto the famine and sword.

*Ezech. 14. 13.
15. 17. 19. 21.*

Afterward followeth *the fift Scale*, where there is no mention of any voice calling vnto him to stirre him vp as before, for no doubt the Apostle was well prepared to heare whatsoeuer. And here it seemeth, the Apostle rendreth a reason of the iudgements to come, namely, that it was by reason of the cry of the soules of the Saints which were slaine for the truth, on the face of the earth: And these hee saith are vnder the hollow of the Altar, which *Heb. 13.¹⁰* is interpreted to be *Christ*, and therefore *they are in the custody of Christ*.

ver. 9.

Heb. 13. 10.

These Soules cry for vengeance, saying, *How long Lord, holy and true? &c.* Which teacheth vs what is the exercise of the soules departed, being slaine for the truth, *to wit*, they cry for vengeance and iudgement, not that they doe it for desire of reuenge for their owne deaths, nor hauing any regard to themselves, and the iniuries they haue receiued, as our corrupt nature, being vnregenerate, vseth: But as their owne words declare, it is for the glory of God; which appeareth in that they call him *Lord*, which is, as if they should say, as thou art Lord ouer all, so shew thy selfe to be, and be not Lorded by them, but manifest thy selfe to haue power ouer all, and shew thy selfe one that will repay their rebellion against thee.

vers. 10.

In that they say, *holy and true* : they desire that here-
in he will expresse himselfe to be holy and true in do-
ing that which is right concerning reuenge against
the wicked, as hauing promised reuenge.

In that they say *how long* ! This they doe in regard
of the care, not onely of themselues, but that they
haue of the oppressed children of God on earth. Not
that there is any such care that hindreth their felicity,
but onely a desire of the helpe and deliuerance of
those on earth, as also of the consummation of their
felicity. This doth not confirme that opinion of the
Papists, that *the Saints in heauen doe know the parti-
cular estate of men on the earth*; but this onely they
haue remaining of that generall knowledge of the will
of God which they had euen before their dissolution,
which they loose not thereby, yet they see no further
into mens actions; then by that knowledge they did
before.

ver. 11. Now these are bidden to stay till their fellow seruants
should be accomplished, that is, till the number of the
Elect be fulfilled and accomplished, and then should
their glory be perfected.

ver. 12. Lastly, it is spoken of *the sixth Seale*: therein are con-
tained terrible things of *Earth-quakes*, the rowling of
13 *the heauens*, the *falling of the Starres like Figs from
the Fig-trees when they are full ripe*, the *Sunne dar-
kened, &c.*

This sheweth the execution of the vengeance of
God on the wicked at the prayers of the Saints de-
parted. So that wee see that the children of God did
not take it as a full execution of iudgement, vntill the
last day, when the Sunne should thus be changed, &c.

And

And then by reason of the wrath of the *Lambe*, the wicked should be glad to hide themselves from the sight of *God* and the *Lambe*, and desire the mountaines to fall vpon them: where the Lord teacheth vs, that at the cry of the Children of *God*, all this should be executed on the wicked.

Apoc. Cap. 7. 1.

And after that, I saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the windes should not blow on the earth, neither on the Sea, neither on any tree, &c.

Betweene the declaration and manner of the execution of the iudgements to come on the world, as a snare to betrap them, here is this story interlaced, containing the argument of the mercies of *God* in sauing the Godly, as before in the former Chapter were set downe the arguments of his iudgement and iustice on the wicked.

First, *Iohn* saith that he saw foure Angels holding the foure windes. They are named foure, in regard of the foure windes that they haue in charge to keepe; yet so to be meant as before of the foure Beasts, *to wit*, a competent number for that worke. ver. 1.

And these Angels hauing receiued their charge, put themselves in array, for execution of that they had in hand: And they are said to haue the windes in their hands; that is, in their power and gouernement. So that albeit the windes be a very subtile Creature, yet the Angels appointed to that end, haue them in their hand and power to withdraw them from doing

any hurt, to restrain them from blowing on the earth on men, or on the trees themselves, signifying, that there should not be the least winde at all, no not so much as would shake a little sprigge of a Tree, which of all things will soonest be moued by the windes: Which noteth vnto vs, what a great stroke and authority the Angels haue ouer the vnder-creatures. *Then there was another Angell*, to wit, of another manner, namely, not created, but hee which was the Angell of the cōuenant, being another in regard of his natures, both of his man-hood, as also of his God-head.

Ezech. 11.23.

And whereas he is said to come from *the rising of the Sunne*, the most probable interpretations seeme to be these; that either the returning againe of the Lord toward the Sanctuary, from whence hee was flitted for the sins of the people (as appeareth in *Ezechiel*;) Or else here is also set forth the *declaration of his Maiestie*, that albeit the same be a most glorious creature, yet Christ comming from it could not be shadowed, or his glory any whit diminished by the brightnesse of the Sunne.

ver.2.

Againe, in that *hee hath the Seale to seale the Elect*, it setteth downe his office, that hee onely, as he alone, knoweth the heart, and who are elected, and none else, neither man nor Angell; so he alone Sealeth and Marketh the children of God to his Kingdome.

And further, the Angels of iudgement are *commanded not to execute iudgement vpon any, untill the Children of God were Sealed*, (the like wee haue in *Ezechiel* 9⁴) hauing as it seemeth, relation to the deliverance out of *Egypt*, where it was commanded that there should be

be

be a marke set on the Doore-posts of the Children of Israel, which when the Angell that was to strike the first borne of the *Egyptians* should see, he should passe by, and not smite them: euen so here the Children of God are marked, that when the Angels should goe forth to execute iudgement, they should see and euidently discern the marke on them, as euidently as if it were on their Foreheads, whereby they should be warned to take heed that they did not annoy them with the iudgements which were to be laide vpon the earth.

After, it is set forth, *who are thus Sealed and Marked,* that they might be deliuered from this destruction to come vpon the earth: And these are either *Iewes* or *Gentiles*. And first of the *Iewes*, the number is set down to be *a hundred and foure and forty thousand*. The *Gentiles* are said to be *without number*. ver. 4.5.

Which giueth vs to vnderstand, that albeit this be not the perfect and full number of the *Iewes* which were to be saued, yet that their number was such, as that it might be attained vnto, and numbred by men. But the *Gentiles*, howsoever with God their number was well enough knowne, yet they are said to be so many, as that they could not be numbred by men. According as God promised *Abraham* touching his seede, *that they should be as many as the starres of heauen,* Gen. 15.5. & 22.17. *and as the sands of the Sea in multitude.*

In the particular numbring, the Tribe of *Iuda* is set first, because of him, *Christ* the promised *Messiah* came.

Secondly, we obserue that the Tribe of *Dan* is here left out (not as the Papists dreame, because that Antichrist should come from thence,) but it is partly because

because it is not an vsuall custome of the Scriptures in the numbring of the Tribes, to set downe twelue Tribes only as a fit number: But a greater reason seemeth to be, because (as it is in the Booke of the *Judges*) the *Danites* did withdraw themselves from the seruice of God, and from the other Tribes, and ioyned themselves with the *Gentiles*, which *Iacob* also maketh mention of in his Prophecie; And therefore in the *Chronicles* there is no mention made of *Dan*, but hee is left out, as one that disabled himselfe of that fauour to be accounted in the number of the Church of God.

Here, hauing spoken of the *Iewes*, which could be numbred, and of the *Gentiles* that they were without number; he commeth to the execution of their *marking*; whereby they should be kept from the iudgements to be laid on the earth, and that so they might be reserved vnto the Kingdome of God.

ver. 9

They are first described, to stand before the Throne of God, that is, in his sight, there to minister vnto the Lord, and to execute his will in his seruice; and it is the custome of the Scriptures so to speake: and therefore the Ministers of the word are said to stand before the sight of God, that is, to minister vnto God; so also *Daniel* is said to stand before the King, that is, to minister vnto him.

In that they are said to haue vpon them *white robes*, it noteth the royall estate they shall be in, in the kingdome of God.

The Palmes in their hands, signifie their victory ouer all their troubles, and ouer all their enemies and Persecutors.

After all this is set downe a *thankesgiving*, which they

they giue vnto God, whereby the Saints acknowledge that saluation belongeth onely vnto God in deliuering them from wicked men, and from all their miseries; wherein they confesse that in themselves there is no difference betweene them and other men, but that it was the onely good-will and fauour, and mercy of God, whereby hee had chosen them, and vouchsafed them this honour.

To this the Angels answer, and say *Amen*, signifying also their consent thereunto, that it is truly performed: and they themselves reply with another song vnto God for the deliuerance of his people, and they further giue all *Praise, Glory, Wisdome, Honour, Thanks* vnto God, which are effects of his power.

Lastly, those that were Sealed, are more manifestly set forth by a Dialogue betweene one of the *Elders* and *Iohn*, where the *Elder* is said to aske *Iohn* first, *What be these that are thus arrayed in white?* and secondly, *from whence they came?* which hee doth not because he himselfe was ignorant thereof, but to stirre vp *Iohn* the more to the consideration of them. And he himselfe answereth to both the questions: To the last he answereth first, according to the manner of the Scriptures, *to wit, These are they* (saith hee) *that are come out of great tribulation and afflictions;* and he saith *that these afflictions had not made their robes so white,* that is, had not brought them to that honour they were in, but it was the bloud of the *Lambe* that brought them to it, and their robes were thus white, *because they were dipped in the blood of the Lambe.*

Then hee answereth to the other question, *viz. who they be, namely, Those that stand alwaies before*

ver. 13-

v. 14

v. 15

the Throne; that is, in the presence of God, to serue him with praises for euermore, being such, as are deliuered from all euils, and from all teares, that is, all sorrowes & grieve shall be taken away; and they shall be led to the sweet waters, and tender grasse, and continually deliuered and preserued from all perils.

Apoc. Cap. 8.1.

And when he had opened the seauenth Seale, there was silence in heauen about halfe an houre.

THe Apostle *S. Iohn* doth recontinue his purpose begun in the fift Chapter, being omitted in the sixt and seauenth Chapters; for these two Chapters were put in for the comfort of Gods children, and to preserue them against the troubles afterwards to befall. Now he commerth to the opening of the seauenth *Seale*, whereat *there was silence in heauen for the space of halfe an houre*: signifying, that all the Saints and Angels were amazed at the opening of it, marueiling at the Iudgements which followed it, more then at the other wonders which before were receiued, albeit they also were very marueilous. The like speech is vsed in *Iob*, for when his friends coming to visite him, saw what a miserable case he was in, they were so appalled thereat, *that they could not speake to him for three dayes*. This is to set forth vnto vs the wonderfullnesse of the iudgements contained in the opening of the seauenth *Seale*.

Joh. 2. 12. 13.

Ver. 2.

After this, is a preparation vnto the Iudgement to come, vnto the sixt Verse, where it is said, *that Trumpets are giuen to the seauen Angels; that is, to a perfect*

perfect and competent number, fit for such a worke, and for the executing of that seruice ouer all the world.

Then he speaketh of *another Angell*, viz. *another* ver. 3
in nature, as being both God and man; *another in of-*
fice, as being the Angell of the euerlasting Couenant:
And he is said to *stand before the Altar*, that is, in his
office of Mediation betweene his Father and his
Church. And therefore it is after said, *that to him was*
giuen sweet Odors, that is, there was in him things ac-
ceptable to God, *to wit*, his perfect obedience, where-
in was an acceptable receiuing and perfuming of the
prayers of the Saints vnto God. So that we see, that
God accepteth of our prayers at the hands of Christ,
which at ours he will not.

By the *Censor in his hand*, hee alludeth to the cu-
stome of the Priests in the ceremoniall Law.

In that hee *taketh coales from the Altar, and casteth*
them on the earth, it signifieth the denouncing of his
iudgements against the wicked on the face of the
earth; shewing that as he is the meanes of mercy vn-
to the Godly, so hee is the executioner of the iudge-
ment on the wicked: At the greatnesse of which his
iudgements, there were *Voices, and Thunders, and*
Lightnings, and Earth-quakes. Afterward followeth
the execution of the iudgments, wheroff foure Trum-
pets of iudgements are sounded in this Chapter, per-
formed by the fourefirst Angels. The first *Angel* blow-
eth his Trumpet, & then it is said *there was hayle, and*
fire, mingled with blood, and these did destroy the trees,
and euery greene thing.

By this he seemeth to allude vnto that in the ninth

Exod. 9. 24.

of *Exodus*, where it is said, *that in one of the Plagues of Egypt, was Haile mingled with Fire*, the like is here mentioned; but in this place there is an addition of *blood*; noting, that all should be consumed, namely, that there should not onely be a destruction of the *trees and greene things*, but *of the men also*, which came to passe euen among the *Egyptians*, for those that were in the fields were consumed by the tempest. After, in the second place, it is said that *the second Angell did blow his Trumpet*; whereupon, there was a *mountaine burning with fire cast into the Sea*, being set on fire by the wrath and anger of God, signifying the iudgements to be executed on the Earth, and then vpon the Sea: Seeming to allude to that place in the *Psalme*, where the Prophet saith, *that though the Mountaines should fall into the midst of the Sea, yet I will not be remoued*: And this iudgement should be executed vpon the Sea, on the Filhes, and also vpon the Ships, so that not onely the Earth, but euen the Sea should haue iudgements executed vpon them.

Psalme 46. 2.

Ver. 10

At the blast of *the third Trumpet*, it is said, *that a starre fell from heauen into the third part of the fresh waters and Riuers*, signifying Gods iudgements vpon them also, whereupon the third part of men died. The name of this Starre is *Worme-wood*, from the effect, *to wit*, the *bitternesse* which it should cause in the fresh waters.

Where wee see, albeit the certainty of the time is not knowne, nor any set time wherein this shall be effected, yet the Lord doth sometimes poyson and infect the Aire, sometimes the Earth, and sometimes the Sea and Waters; whereby infection ariseth to man,

man, and hereby it is said that *the third part of men should dye* : that is, the liues of many men should be shorthened. And these all seeme literally to be vnderstood, sauing that the *Mountaine* and the *Starre* which fell into the waters, doe signifie that the *heauens* should be so infected, that they also by their infectious disposition should corrupt and infect the waters, and thereby cause death to men.

The fourth *Angell* hauing blowne his Trumpet, it is said that *the third part of the Sunne, of the Moone, and of the Starres was darkened*, which seemeth to be meant of the *spirituall darkenesse* should be vpon the Earth : For hitherto the *Plagues* that haue beene set downe, haue beene *corporall*, to wit, either pertaining to the things of the nourishment of the bodies of men, or vpon the bodies themselues : those that follow in the rest of this and the next Chapter, seeme to be vnderstood of the spirituall *Plagues* of the soule, that the light thereof, in the midst of men, should very much be darkened : for I cannot see how those words concerning the darkening of the Sunne and Moone, and the Starres, can literally be vnderstood, but rather by some Allegory, because in the next Chapter, *verse 2.* it is spoken of the darkenesse of the Sunne, that it was altogether darkened, noting the depriuation of all the light and knowledge of the soule. And therefore this is to be vnderstood of the darkenesse of the minde, through want of knowledge, by taking away of the truth in part, as appeareth by the histories; for since that Popery came in by meanes of Antichrist, Sathan had wonderfully darkened the light of the Gospell; yea

ver. 12.

ver. 13

euen before Antichrist was at his full height.

Then hee setteth downe, that he saw an *Angell* flying through the middest of heauen, which cryed with a loud voice, *Woe, Woe, Woe* to the Inhabitants of the earth; for the plagues which were to come: for albeit those that were before were grievous, and especially of the darkening of their vnderstandings; yet these that were to ensue should be farre more grievous and terrible. And therefore wee should be stirred vp to a more diligent obseruation and consideration of them.

Apoc. Cap. 9. 1.

And the first Angell blew the Tumpet, and I saw a starre which was fallen from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

THe former iudgements in the Chapter going before, are especially, concerning the things which appertaine to men; these which here follow, concerne the persons of the men themselues.

And first; after the blowing of the first Trumpet, it is said there was a *Starre fallen from heauen*: By *Stars* is meant (as the holy Ghost interpreteth in the first Chapter) the Ministers of the Word, who vnlesse they be vpholden by the hand of God, they fall from their holinesse of life, and integrity, wherein they should liue.

To this *Starre* is giuen power over the keyes of the depth, that is, of Hell; signifying, that to the Bishops of Rome this power was giuen, who before were sometimes as cleare starres and shining lights in the Church

Church of God, euen in the time of the Apostles, and long after, being persecuted for the truth; yea, many of them being martired: but at the length, by ambition, they fell from God, and became exceeding euill. And vnto them the Lord gaue this power (not as they say, and arrogate to themselues, to doe what they list in heaven and hell) but so much onely ouer hell as is granted them, as namely, in that from thence they drew out, by the procurement of Sathan, many wretched and abhominable things, to the great offence, fall, and ouerthrow of many.

To him was giuen power *to draw out smoake from hell, as from a Furnace, so that the Sunne was darkened thereby*; great darkenesse is caused ouer all the earth: As before, in the former Chapter in part, the third part of heaven being onely darkened; so now it is in whole and altogether darkened. And this noteth that great blindnesse and ignorance which should come vpon all the earth by that man of Rome.

ver. 2.

Out of this smoake, *there came Locusts*; signifying, that by reason of this ignorance, there should arise in the world many Deceiuers, of diuers sorts, which should be sent amongst men for the punishment of the sins of the earth, which should deceive them and leade them into errors; as namely, the Monkes, the Fryers, and such like vermin, as it hath since come to passe, which could not haue so greatly preuailed, neither haue had such credit, except there had beene so great ignorance.

ver. 3.

They are set downe and expressed by *Locusts*, in regard of the great number and multitude of them, comming

comming together by troupes, as appeareth by their practise; whersoever they be, or haue beene, for they vse to liue in great companies together, which is yet contrary to the profession of Monkes; whose names are giuen them of *solitarinesse*, as wee haue seene in this Land, in their Abbies, Fryers, &c.

ver. 4

They had power giuen them: Shewing, that by reason of the sinnes of men, God in his righteous iudgement giues them power to hurt and deceiue. And yet hereby comfort may arise vnto the children of God, that they can hurt no more then God enioynes them, *for they haue power onely to hurt Men; the Corne, the Wine, and the Fruits of the earth they cannot hurt.*

Which sheweth, that in the time of Popery, there should bee plenty of all those, nothing hurt of the greene things, as of the *herbs*, the *grasse*, the *corne*, &c. Which confuteth that which is commonly alledged of the Papists, who count their worship to be good, because in the time of *Massing* (as they call it) all things were cheape, and there was so great plenty of all outward things: And indeed by this it appeareth that it must needs be so, for otherwise they could not haue beene such as Saint *John* speaketh of heere. Againe, in that they hurt men, it is onely of those that haue not receiued the Marke of God in their foreheads: And againe, this hurt is not in regard of their liues, by taking away their liues, but this hurt they did them was in their Conscience, by reason of terrour, for they were stung by them as with *Scorpions*, in that they tooke away from them the knowledge of God, leauing in them the sting of an euill Conscience.

Their

Their power being thus limited, he after commeth to describe the fashion of these *Scorpions*, to wit: First, *that they were as Horses prepared to battell*; signifying, that they were altogether ready, prompt, and fit for all manner of mischiefs they listed, according as God vsed them in his iust iudgement.

ver. 7. 1

Secondly, *They had Crownes*; signifying that they should conquere and preuaile, and prosper in that they were sent for, and which they went about.

2

Thirdly, *They had faces like men*; noting, that they should be crafty and subtile, to bring their deceits & delusions to passe, and that they should be apt to abuse men, and lead them into errour.

3

Fourthly, *Their haire like womens*; shewing their effeminate nesse, in regard of their faces, the shearing of their beards, and their long haire on their heads, and especially their effeminate and filthy manners, in that they were womanish, filthy, and vncleane, hauing no manly manners any wayes.

ver. 8. 4

Fifti, *Their teeth like Lyons*; signifying, their greedinesse and cruelty.

5

The time of their continuance to *sing*, is *fine moneths*; that is, (according to the account in the second Chapter, and as *Daniel* also expoundeth it, whom *Iohn* also followeth in this numbring) is for the space of an hundredth & fifty yeares, euery day in the moneth being counted for a yeere: Which is thought to be in the time of *Hildebrand*, called *Gregorie* the seauenth, which was to begin when Sathan was let loose, after that a thousand yeeres after Christ was runne out, and which beginning then, ended in the time of *Gregorie* the ninth, in whose time they had gotten the au-

Chap. 2. 10.

thoritie of the Sword, which the blast of the *sixt Angel* setteth forth, & which the blast of the *fourth Angel* sheweth they would not haue during the hundred and fifty yeeres, otherwise called five moneths.

ver. 9

They were harnised with habergions, as of iron; noting, that by their priuiledges and prerogatiues they were so defended, that none could almost touch them, by any occasions; as the Bishop must haue about sixtie witnesses against him, to accuse him, otherwise hee is not to be conuicted; the Priests must also haue a great number of Accusers, and they must not be iudged by any Maiestrate of the Temporality, but by one of the Clergie.

The noise of their wings like the noise of Charriots: signifying their great pompe, which appeareth by their sumptuousnesse in riding with many Horses, and troupes of men attending on them, which make a great noise and rushing wheresoeuer they come, so as euery one may heare and behold them; contrary to the practise of our Saviour Christ, who is said not to haue beene heard in the streets.

Matth. 12. 19.
ver. 12

This is the first Woe, the two other woes are to come.

The other Trumpet shall come to be blowne.

And first, to declare the certainty of it, hee saith, *there came a Voice from the corner of the Altar which was in the holy place, which commanded that they should loose the foure Angels:* by foure, is meant a sufficient and competent number (as before wee haue heard) to execute Gods iudgements. And these are said to be *bound in the Riuer Euphrates*, which was that Riuer that runneth through *Babylon*, where the people of *Israel* were held in captiuitie. And it is vsed to set forth

forth that spirituall captiuity of the Church of God, whereby the Whore of *Babylon* keepeth in bondage both their soules and also their bodies.

Now, these foure Angels, the Executers and Ministers of Gods fearefull iudgements, were prepared to goe *at an houre, at a day, at a moneth, at a yeare*; noting their readinesse and promptnesse to execute any iudgement that God sets them about; yea, though they should be sent forth for a whole yeare long, they would be willing to doe it, declaring that they did it without wearinesse.

ver. 15

Their effects be farre otherwise then the former, for they haue authority to kill the bodies of men.

This seemeth to bee in the time of *Gregory* the ninth, when the Church of *Rome* had gotten the Kings and Princes of the world, and the Emperours to assist them, and to take their part; and therefore now those that would not worship the Beast, and yeeld to their spirituall Whoredome and Idolatry, should be killed and put to death by the wicked Magistrates, whereas before they had not power to hurt the Bodies, but only to sting the Consciences of men.

These are described *to haue heads like Lyons*; noting, that they were fierce and cruell. *Their Tayles like Serpents*; signifying their craft. Which sheweth, that the Church of *Rome* should promote her Kingdome both by violence and also by their craft and subtilty.

ver. 10.

Lastly, is set downe a conclusion, wherein is shewed, that for all these fearefull iudgements, the people of the earth (whereas they should haue feared and haue beene bettered by these iudgements, and learned to turne vnto God by repentance) yet they

continued vnrepentant in their Idolatries, Murthers, Witchcrafts, and all other their abominable wickednesses.

Apoc. Cap. 10. 1.

And I saw another mightie Angell come downe from heauen, cloathed with a Cloude, and the Rainbow vpon his head, and his face was as the Sunne, and his feet as pillars of fire, &c.

VEe haue heard after the Preface of this Booke, the diuision of it into those things already executed, and which were after to be executed. Those which were to come, are either touching the iudgement of God vpon the world, or those things which more especially did concerne the Church. Hitherto we haue heard of the world; now, the things that more especially belong to the Church, doe follow; to the which in this Chapter is (as before) a Preface, wherein the holy Ghost prepareth and fitteth the Apostle Saint *John*, and in him all vs, to the diligent hearing and obseruing of all those things which concerne the Church. The whole drift of this Vision is to giue credit to the history following; and this credit is drawne, first, from the Author of the prophecie, which is Christ; and secondly from the Instrument, *to wit, John*. In the first part, that the thing it selfe might be the better esteemed, the credit drawne from the Author is set forth by the glory and excellencie of him.

In the second part, *John* is set foorth by what meanes he came to this Prophecie, and from whom he

hee receiued it, *to wit*, that hee had it by commandement from God the Father, and from God the Son, who commanded him to publish this history, which after is set downe in this Booke.

For the first part, he saith, first, *he saw another Angell*, to wit, (as we haue heard before) our Sauour Christ being of another nature, of other offices, and of another glory then any other Angell, as being the Angell of the Couenant, that is, hee in whose hand the Couenant is established betwixt God and his Church.

This Angell is said to come downe from heauen, viz. not that Christ came downe bodily, for the Scriptures say evidently, *that the heauens must hold him till the restoring of all things*, that is, till the end of the world; but here it was onely represented vnto Iohn in a vision: For in that wee say that Christ is in heauen, it is not that wee tye or lincke him there (as the Papists charge and slander vs wrongfully:) for wee hold that as there is in the heauens infinit roome for him to execute his will; so hee hath the heauens as an incomprehensible place, and is not tyed and kept in as it were like a Prisoner, but is at his owne pleasure to doe what he will himselfe: And this which wee say, is proued out of the word of God, in the *Acts*, where we are taught, *that he must stay there till the latter day*. So that this sight was onely a representation of the minde, wherein it was giuen to see Christ thus:

Strong; a proper title vnto the Lord, to be the strong God, signifying that hee was the mighty God, and therefore this Angell is of another nature, then the other Angels.

VER. 1.

Acts. 3. 21.

Acts. I. 11.

Clad with a Cloud: that is, to set out the glory of our Sauour Christ; euen so in the last day hee shall come attended vpon, & compassed with the clouds.

A Rain-bow about his head: the Rain-bow about his head, seemeth to expresse and to note vnto vs, the gracious countenance of our Sauour Christ towards his Church, for the Rain-bow in the Scripture is a signe of the fauour of God (as it is in *Genesis*) namely, *in that he will neuer drowne the world againe*. Or else to the further setting forth of his Glory and Maieftie; for as before in the fourth Chapter, wee haue heard, that God the Father is described to haue had a *Rain-bow* about his Throne, whereby the glory of the first Person in the Trinity was represented; so that may be here noted of Christ, in that he is said to haue a *Rain-bow about his head*, and therefore Christ is of equall glory with his Father.

His face as the Sunne: whereby his further glory is set forth in his excellent and all-seeing prouidence, in that as the Sunne beholdeth all the earth, so hee at one instant, and with one eye, as it were, seeth all things on the face of the earth.

He had in his hand a little Booke open: In this Booke is contained those things which were to follow, and to come vpon the Church it selfe. As in the fift Chapter wee haue heard of a Booke in the hand of God the Father, which containeth the iudgements which were generally to fall vpon the whole world. The difference betweene this *Booke* and that other, is very plaine; for first, wee haue heard, that is said to be a *Booke*, noting that it was of a greater volume; *this is said to be a little Booke*, namely, of a lesser volume.

Genf. 9. 13
Chap. 4. 3.

Chap. 5. 1. ^{Ver. 2}

volume. Againe, in that it is said *to be in the hand of God the Father*, this is in the hand of God the Sonne. The reason is, for that there is a more vniuersall gouernment of the world by God the Father, considered by himselfe alone, then betweene Christ and the World, as he is ioyned with the office of Mediation, which concerneth the Church. And againe, there is a more simple and immediate gouernement of Christ in his Church, then of the Father. Another difference is this, in that it is said *this Booke is open*, the other was shut; which sheweth vs, that through Christ onely, these things are made manifest vnto vs, for, without his mediation, all things in the will of God are hid and shut vp from vs, that wee cannot know them: For as the Deitie of God is considered in the three Persons, wee can haue no participation of any good thing from the same, but as Christ is the Mediator betweene God and vs, all things which concerne vs are opened vnto vs; yea, the knowledge of all things wee are to know: and therefore if hee come betweene vs and God, then the things of our God shall be opened and reuealed vnto vs.

His feet like two pillars of fire; this is to shew his strength and power. The *pillars* declare his steadinesse; *fire* signifieth piercing, and therefore where his power setteth, there it cleaueth hard. Whereby is set downe the incomparable vertue and power of *Christ*. And whereas one foot is set on the Sea, and the other on the Land, it setteth forth vnto vs his full authoritie ouer all, and that he is in all places in regard of his Godhead.

This doth not proue the being of Christs natural

rall body in many places at once, for he did not set his feet of his naturall body at this time on the Land and Sea, neither can it be in diuers places, for then it leeses the nature of a body.

ver. 2

The right foot on the Sea: This is said after the vse of the Scripture, by his *right foot*, meaning a greater measure of his strength, that seeing the Sea is a most vnruly and raging creature, he sets his right foot vpon it; noting vnto vs, that *Christ* as he ruleth all, so euen those things more especially which are most vnruly, and that which needeth most power, he vseth most to the subduing and gouerning of it.

This is to teach vs not to feare at the great rage of the troubles that are in the world, but to know according as they are more grieuous, and as they doe increase, so the Lord will ad more helpe and encrease his strength the more, to the asswaging of them, and when the earth beginneth to turmoile, then will he set his left foot on it, and when the Sea beginneth to rage, then will he set his *right foot* vpon it. And as in generall, so in particular troubles we are to receiue notable comfort, for if more grieuous sorrowes and afflictions doe assaile vs, yet the Lord, hauing his right foot on them all, shall bee quiet and still with vs againe.

ver. 3

After, he is described by his *voice*; whereby hee declareth his *terriblenesse*, that howsoeuer otherwise he was described to be like a Man, yet because mans voice was too weake to expresse the force of it, hee compares it to the *voice of a Lyon*, to strike the more terror and feare into our hearts. According as it is said, *If the Lyon roare, shall not the Beasts of the field tremble?*

Amos 3. 4. 8.

tremble? How much more when Christ speakes, and thunders out his iudgements, shall not wee which are silly Lambs (nay, not so much in respect of Christ as Lambs to the Lyon) be afraide? and if our Saviour Christ shew forth the tokens of his wrath against sinners, by denouncing and threatning iudgements against them, should not wee tremble and be terrified for our sinnes?

After that he had thus extended his *voice*, *S. Iohn* saith, *he heard the voices of seauen thunders*, and those not such as were confused, but there was a discernable and plaine speech in the voice of the thunders. Now Saint *Iohn* (as he was before commanded) being ready to write the things which were spoken by the thunders, is notwithstanding *bidden to Seale them up*; that is, to keepe them close, as being matters of secrecie, for God of his good will was content to shew them, and make them knowne to him, for his partieular comfort, which he will not haue be reuealed vnto others.

Herein wee see how God disposeth of his word, *viz.* some he reuealeth vnto his Seruants, some hee keepeth hid in his owne euerlasting counsell.

To teach vs, that seeing God hath kept many things of his to himselfe, which he hath not reuealed vnto vs; that therefore we should not dispaire in our troubles, but seeing hee hath reserued secret to his owne counsell, euen many things which concerne the speciall good of his Church, and the singular comfort of his children, wee are therefore rather to be stirred vp by prayer, to come vnto him to intreate him that he would gouerne all things to the good of his Church.

Againe, that is here further to be considered which *John* speaketh else-where, *that wee are not able, by reason of our carelesnesse and dulnesse of understanding, to attaine in any measure to the true knowledge of the meaning of this Booke*; how much lesse if greater matters had beene written downe? nay, rather wee would haue beene quite driuen backe from it: And therefore this is to teach vs to be diligent in the searching out of those things he hath already set downe, leauing to meddle (as many foolishly and madly doe) with those things that God hath hidden in his secret will; And seeing we are so backward, slacke, and dull in the seeking out of those things which wee haue, wee should haue beene much more carelesse of them if all the other had beene set downe.

After, it followeth what our Sauour Christ said, *ver. 6 to wit, that hee swore*, wherein is set downe, first the manner of taking his oath, and then the oath it selfe: The manner of the oath of our Sauour Christ is; *ver. 5* first, in his gesture, *in that he lift up his hands to heauen*, which was the manner of taking an oath in those times; and therefore he is here after this sort represented: Then is set downe the Person by whom hee sweareth, *viz. by God*, described by his owne nature, *that he liueth for euermore*; and of his effects, *viz. of creation of heauen, earth, and all things therein*.

His oath it selfe is this, that after those things which were to be done vnder the seauenth Trumpet, and the seauenth Seale were fulfilled, *there should be time no more*, that is, there should not be distinction of time by the day and yeare, as we vse now to count, according to the course of the Sunne and of the Hea-

uens:

uens : This is done, first, for the declaring vnto vs the assurance of the end of the things of the world : And further, for the comfort of the children of God against those troubles which were to be endured by them; for that speedily there should be an end of their troubles when that time should end.

In that hee saith *the Misteries of God declared by his Seruants and Prophets were finished*, he rendreth a reason why God stayeth and commeth not speedily to end the world, *to wit*, as for the fulfilling of the number of the Elect; so also for the accomplishment of his word by his Prophets, Apostles, and Ministers. The first reason why God delaie the consummation of the world, Saint Peter rendreth, in that he saith, *The Lord is patient towards vs, that none should perishe whom he would haue to be saued* : so that we see it is by Gods great patience, because hee would haue none lost which belonged vnto him, but would haue them to haue the meanes of knowledge and repentance, and therefore till all that belong to Gods election be called, there should be no end of the world.

2 Pet. 3. 9.

The other reason why the world is not finished, is here expressed, because all these things which the Prophets & Apostles haue spoken of, & this Prophecie especially, which was deliuered to Iohn, is not yet fulfilled, *for one jot or tittle of the word of God shal not fal*.

Math. 5. 18.

After the description of Christ, hee comes to the calling of himselfe, that it might be more surely sealed and confirmed to vs, and that so wee might be more assured of the certainty of his Prophecie. And to this his calling, there commeth a double authority, *to wit*, of God the Father, which was before

described in the fourth Chapter, and hee is here brought in, bidding *Iohn* to goe to the Angell, and to take the Booke at him.

Whereby we haue to vnderstand, that the Ministers are taught to haue authority and warrant from God, and out of the word of God, for all those things they doe, especially which concerne the matters and holy things of God.

ver. 9. This then *Iohn* doth, for he presently goeth to take the Booke; and when he commeth to the Angell, *hee also bids him take the Booke*, hauing thereby a double warrant, not onely of the Father, but euen of the Sonne also.

ver. 10. The Angell bids him *eate it vp.*: meaning, that he should settle it as it were in his belly, and euen let it settle into the very bottome of his heart, and namely, that he should rightly conceiue it, and that hee should haue a full capacity and perfect comprehension of the things herein contained, by hauing a sound knowledge of the things to be reuealed, and, therefore, that he should with diligence obserue and marke them. The like thing we haue in *Ezechiel*, who is also bidden to *eate a Booke, giuen him by an Angell*: But whereas it is here said, *it should be bitter in his belly, and sweet in his mouth*; one of these onely is set downe in *Ezechiel*, namely, *the sweetnesse of it in his mouth*.

Ezech. 3. 2. 3.

Hereby the Lord seemeth to set forth that this Prophecie, as it was bitter to the Apostle, who was the Minister of it, in regard of the iudgements therein contained; so it should be also sweet vnto him to deliuer it, as it is expounded in the words following
in

in the next Verse, *whereas hee must Prophecie againe among People and Nations, &c.* signifying, that hee should not be able to hold it in his belly, that is, to keepe it in, but haue a care and delight also to publish it, and to deliuer it faithfully, and in that regard it should be sweet vnto his mouth; for, howsoeuer the things themselues were sad and heauy and vnflauory to deliuer, yet in regard that God bids him to speake it, he must take delight to doe the will of God in the deliuey thereof.

Here is set out the duty of the Ministers in this case, that howsoeuer the denouncing of the iudgements of God against the people be very grievous and sorrowfull vnto them, yet they are not to spare to deliuer them faithfully, bouldly, and cheerefully, if the Lord command them: And indeed it is requisite, that they should feeble the calamities and miseries of others, and therefore should be grieved at Gods iudgements against others, as the Apostle saith, *Who is offended, and I burne not?* Euen so should the Children of God haue compassion and a fellow-feeling of the miseries of their Brethren, but the Ministers especially; because as all, so especially the Ministers are oftentimes interested in the same troubles.

1 Cor. 11. 29.

Apoc. Ch. III. I

Then was given me a Reede like vnto a Rodde, and the Angell stood by, saying, Rise and mete the Temple of God, and the Altar, and them that worship therein, &c.

WEE haue heard in the former Chapter, the preparation to the Prophecie, concerning the things that should befall vnto the Church. Now he commeth to the Prophecie it selfe.

And first hee saith, *there was given to him a Reede, and with it, hee was bidden to measure the Temple*: Whereas, we are first to consider, that by this speech (borrowed from the fortieth of *Ezechiel*) the Lord setteth downe a determination to set forth and to measure out his Church: For as Arch-builders, first in building haue a draught in their heads and after draw it out, and measure the place where they build, and then haue inferiour builders to finish it; euen so the Lord doth both in that place of *Ezechiel*, as also here: For therethe Lord after the destruction of *Ierusalem*, and of the Temple, when hee would haue it restored againe, sheweth vnto the Prophet *the measuring of it*; signifying that the Temple should be re-edified, and that the people should worship againe in the same. And in like manner in this place, whereas now indeed *Ierusalem*, and that Temple which was in it, were ready to be destroyed and ouerthrowne; the Lord notwithstanding bids the Apostle *to take a strait and smooth Reede like vnto a Rod*, to wit, fit for that purpose, and *to measure the Temple therewithall*.

therewithall. Noting, that albeit *Ierusalem* should be laide waste, yet hee will gather to himselfe a Church, and that by *his* Ministers. And whereas he bids him *measure it with a reed*, he meaneth that hee should vnderstand and comprehend the right and full way whereby the Church of God should be builded. This teachth vs that vnlesse God prescribe and giue vnto the Ministers, the order and manner of building his Church, they are not of themselves to vndertake the building of the same. And againe, vnlesse he put the *measure*, which he appointeth (that is his Word) into their hands, they cannot, neither ought they in any case to begin, and therefore not to vndergoe that function, vnlesse they be called of the Lord. And further being called they must build with that *measure* and meanes onely which God appointeth and setteth downe. Hee biddeth him to *measure the Temple, the Altar, and the Worshippers*, but to let alone the outward Court, and to cast it out.

Where the Lord alludeth to the building of the Ceremoniall Temple, in the building of the Church after *Christ*, in the Gospell. For first there was the outward Court, being the greater part which should be cast out, and then the Temple, the inner place where the people were, and the Altar, and the holy place, and the holiest of all, which were very small in comparison of the others: So likewise in the Church, the smaller number should be referred, the greater number should fall away.

So that here he is bidden to take *measure of the Temple*, and not onely of it, but of the worshippers which were in it, to wit, of the members of the Church of God.

v. 1.

God: Which teacheth that the Ministers are not onely to regard the Church in generall; but also to haue a care of the good of euery particular person in the Church.

By *the altar*, is meant all the meanes seruing to the furthering of the *seruice and worship of God*: whereof a speciall regard is also to bee had in the building of the Church.

V.2

In that the *great Court is not measured*, but cast out to be troden of wicked and prophane men, and the Temple only, & that which was in the midit of it left, being but a very little in comparison of the outmost Court, it noteth the narrow roome the Church should bee comprehended in, and the small number to be gathered in regard of those which should be cast out; For, the *Temple* and the *Altar*, in regard of the *great Court*, were as it were the Center in regard of a great Circle. Which teacheth vs how great a number should be bandoned from God, and from the seruice of God, and how few and small a number saued.

Whereas the Apostle is bidden onely to *meddle with the Temple, and not with the outward Court, but to cast it out*: This agreeth first with that doctrine of *Paul*, 1 *Cor.* 5. 12. Where he saith, *What haue we to doe with those that are without? We are to haue respect to those that are within.* So that here wee are to obserue this point, that the Ministers are first and principally to attend vpon those diligently & carefully which are committed to their charge, and to endeauour and exercise themselves onely in those things which God hath enioyned them. Secondly, concerning those

those things whereof they haue receiued no charge from God, they are not in any case to meddle in them, nor to deale at all with them. Which condemneth the sinne which now adayes is vsual, when they will take vpon them those offices which God hath not appointed them, and which they are not able to performe.

The outward Court is to be cast out, to be trodden vnder foot of the Gentiles, for the space of forty two moneths, whereof we haue heard the meaning, both as it is vsed by *Iohn*, and expounded by *Daniel*, viz. to be one thousand two hundred and sixty yeeres, for a day is referred to a yeere; a weeke of dayes is seauen yeares: so that hereby it appeareth, that the time of this great hauocke of the Church was to continue one thousand two hundred and sixty yeeres: Which as by account that falleth out, appeareth to begin after the assention of our *Sauour Christ*, when the Apostles began to preach, & counting from that time, it shall appeare by the miserable times that befell afterward vnto the Church of God, in that space, namely, when the beasts that rose vp out of the earth, set vpon the people and Church of God, and persecuted and oppressed them grieuouly.

Here also in regard of the small number to be reserved, we may easily vnderstand how vaine a thing the Papists brag of, when they brag of their generallity and multitude, for we see here that the great Court, that is, the multitude onely, is cast out to the wicked and prophane men, and the *Temple* with the *worshippers* onely, and the *Altar*, noting a small number, is reserved.

K

Againe,

v.2

1260 yeeres Sep. 6
began. s. e. Brightm
or Reu. p. 324 440.
D. Homes new wor
p. 3536.

ver. 3. Againe, in regard of the circumstance of time : in that it is said, that *the wicked should preuaile for the space of one thousand two hundred and sixty yeares* : we are to obserue against them, that whereas they object against vs, and say, that this new Gospell of ours began in the time of *Luther*, or *Wickliffe*, we answere that it appeareth manifestly out of this place, that there should be a maruellous contempt of the Word from the Apostles time, vntill these one thousand two hundred and sixty yeeres were expired.

Now for the further declaration of this, it is said, the *Lord raised up two witnesses in these yeeres*, betweene the Apostles time, and the time expressed, to preach the Gospell.

By the number of two, may be meant (not to preiudice better expositions) the small number of faithfull witnesses, yet such a number as should be able to proue any cause, sufficient for the testifying of any truth, or overthrowing any falsehood, & though they seemed to be but two, that is, a few in number, yet they should be able enough for that purpose, and sufficient to conuince them of their wickednesse, and to beare witness of the truth.

In sackcloth; meaning that they should be heauy, sorrowfull, and grieved at the troubles, strife, and hard-dealing which they should haue at the hands of the wicked, which would not yeelde vnto the truth: lamenting also for that they had no better successe of their Ministry: and further by reason of the pride of *Antichrist*, when as they did behold how many euen of those which should haue beene

beene the starres of the Church, and faithfull Ministers, did strue and heaue for preheminence without any care of Gods Church, as it was in the daies of Gregory the 7. and Gregory the 9.

These are the two Olive trees, and the two Candlesticks; A speech borrowed from the Prophet Zacharie, where it is said, that being returned from captiuitie, the Lord gaue them Ministers, which as *Olines* should Minister Oyle for the light of the Church: Euen so in the wretched & cursed dayes, albeit the Church of God waxed fewer and fewer, yet there should be some *Oline trees* to giue *Olines*, that is, some Ministers to preach peace vnto the children of God, the *Oline* being a signe of peace, as also to drop in *Oyle* (as Zachary saith) into the *Candlesticks*, alluding to the vse of the *Candlesticks* in the Temple, which hauing *Oyle* put in them, did giue light in the Temple, burning before the Lord continually: euen so he saith, that euen in those dark times, there should notwithstanding be some which should be able to giue light vnto the Church, by the Ministry of the Gospell.

Afterward it is said that these two Prophets, that is, this little number of Ministers, should haue fire goe out of their mouthes, whereby they should deuoure all their enemies: Which sheweth vnto vs the power of the Word of God, which is like a fire, by the light wherof, the godly should be enlightned, by the heat whereof, the wicked should be consumed, so that sith they would not be enlightned by it to their saluation, it should send them to the darknes of hel, to their deeper condemnation. So that here we see the Word hath a contrary effect, in regard of the godly and

ver. 4.

Zah. 4.23-12

ver. 5.

2. Cor. 2. 15.

the wicked. And therefore it is compared in the first Chapter, to a *two edged Sword*, which on the one side cutteth and healeth to life, and on the other side, woundeth and killeth to death: According as the Apostle saith in the Epistle to the *Corinthians*, *We are the saour of God vnto your saluation that beleue, vnto others vnto condemnation.*

By this deuouring then of their enemies; is meant the destroying and conuincing of those that would not yeeld vnto their preaching, to their further destruction, and deeper condemnation. Where wee see, that the Prophet here setteth forth, that howsoeuer the Ministers of God should haue great strife in those dayes, and grieuous enemies, yet they should not preuaile against the truth.

Ver. 6

These should haue power to shut the heauens, to make the heauens brasse, that it should not raine in the dayes of their Prophēcie, to restraine the fruit of the earth, to turne the waters into bloud, &c.

1 Kings 17. 1. 2.

Exod. 7. 17.

Where hee alludeth, partly to the Ministry of *Elias*, at whose prayer, *the earth was barren, and there was no raine for the space of three yeares.* And partly to the Ministry of *Moses*, who brought bloud in al the land of *Egypt*, by turning the water into bloud: signifying, that where the Ministry of the word, in the denouncing of iudgements was contemned, there the Lord would send Plagues and Pestilence, and Flouds, and such like vpon them.

In that which remaineth of the sixt Plague, there is first set forth, that the two Prophets, these two *Oliues* and *Vines* should make an end of their Ministry, and the Beast should overcome them. Before it was said,

said, that at their pleasure, and at their owne liking, they overcame others, and restrained the dewe of heauen, and did execute and bring to passe whatsoeuer they had to doe, by the direction, by the word and will of God: Here now it is said, that after the accomplishing of their worke, and finishing of their testimony, the Beast overcommeth them.

To teach vs, that the Lord doth so maintaine his Ministers and seruants, that vntill they haue finished and accomplished the worke of their Ministry, which he hath appointed them to execute, they shall not be hurt by Sathan or any of his Ministers, or wicked Instruments.

Which may be a singular comfort to the Ministers and children of God, that howsoeuer they be hated of many men in the world, yet they shall haue no power to hurt them, till the time God hath limited them be expired. And here wee are also to consider, that in regard of their Ministry, these two Prophets did overcome; but in regard of their liues onely they are overcome; herein had their enemies leaue to hurt them, they were able to doe nothing else vnto them. (a) 5^e D. Humes New world. on 2 pet. 3. 13. p. 35. 36.

The time of this, appeareth by limitation of this onethousand two hundred and sixty yeares, to befall about the dayes of Boniface the eight, who was a wretched and cruell persecuter of the Saints of God; for by the account of the history it selfe, it fals iustly on the one thousand two hundred and sixty yeare after Christ; the very yeare of that Beast, Boniface, who after he had killed the Saints of God, would not suffer their bodies to be buried; which thing, the

1260 yeares
about p. Boniface
began. 1294. See also
Mon. Ed. 1641. v. 1. p. 17.
Col. 1. 2. 29. 344. 447.
Ed. 1610 p. 376. b. 1. 2.

history particularly witnesseth, making mention, that the bodies also of the Saints were carried about the City of *Rome* in triumph, and might not be suffered to be buried.

ver. 10

Hest 9. 21. 22

After, it is said that the wicked ones, in the token of their ioy, make great feasts, and sent presents one to another; which manner of speech seemeth to be taken from the Booke of *Hester*, wherein commandement is giuen, that for their victory and deliuerance, a Feast should be celebrated for euer. And of this also the history maketh mention, that in regard of their ioy and gladnesse for the destruction and death of Gods Seruants and faithfull Martyrs, there was a Feast of Iubily celebrated, which afterward they continued; wherein also as much as in them lay, they did annihilate the comming of Christ, who gaue an end of all these ceremonies.

And this is said to be done in the great City, spiritually called *Sodome* and *Egypt*, where the Lord was crucified, whereby the Apostle most plainly describeth *Rome*, as being the greatest City then in the world, there being none at that time for fame and greatnesse to be compared to it.

ver. 8

In that it is called *Sodome* and *Egypt*, it is spiritually (as he saith) to be vnderstood: It is called *Sodome*, in regard of the filthinesse and abominations therein; by reason of their Sodomitrie, their whoredomes, and abominable vncleannes of men with men, and all manner of all other such like wretchednesse. *Egypt*, in regard of the persecutions of Gods Children, alluding to the persecutions whereby the *Egyptians* kept the Children of *Israel* in bondage. The place

place where Christ was Crucified, *to wit, Ierusalem*, so called and attributed to *Rome*, in that *Rome* brags of it selfe, as *Ierusalem* did, to be the most excellent professor of Christs religion; the onely *Sion*, the *Church*, and beloued of the Lord; albeit indeed it be nothing lesse; nay, it is rather hated of God, as *Ierusalem* was, crucifying the *Lord Iesus* : So that these things do notably agree with *Rome*, the great City, that Sodomiticall persecuting Church, yet pretending to be the true Church of God.

After, it is said, *that their bodies lying three dayes and an halfe*, that is, three yeares and a halfe vnburied, that is, a mocking-stocke, and triumphed-over by the wicked, they are *then raised up by the Lord*, to wit, not those that were slaine, but others in their spirit. As *Iohn* is said to be *Elias*, because he came in the spirit of *Elias*, as it is said, *to wit*, with the same boldnesse and zeale that *Elias* did.

ver. 11.

They are taken into heauen : that is, separate themselves from the rest of the Sonnes of men, which were wicked and worshipped the Beast, going into such places where they might serue the Lord.

Then followeth immediately, *a fearefull Earthquake*, by which, *the great City was shaken, and the tenth part of it overthrowne*.

v. 13.

The second *Woe* being past, the third insueth, which followeth after the blast of the next Agell.

The last Angell blew the Trumpet, which shall be fulfilled at the dissolution of the world in the latter day, when all shall be raised from the dead, when all the Kingdomes of the world are committed into the hands of Christ, & then shall be the accomplishment of

ver. 15.

of

of his Kingdome, when hee shall giue reward vnto his seruants the Prophets, to his Saints, and to all that feare his name; and shall render destruction vnto his enemies; and then shall hee giue vp his power vnto his father, and God shall be all in all. And after this, *there shall be time no more: Then we shall haue Sunne no more*, that is, we shall haue no neede of the Sunne, the time shall not be distinguished by it, we shall not be directed by the light of it, for God himselfe shall be our Sunne, God shall be our light for euermore.

Apoc. Cap. i 2. 1.

And there appeared a great wonder in heauen: A woman cloathed with the Sunne, and the Moone was vnder her feete, and vpon her head a crowne of twelue Starres, &c.

Here in this Chapter is set downe a description of the Church, of which it is said, *there was a great signe*: noting the great estimation that God hath of his Church; which his great estimation of it, is set forth, in that shee is said *to be cloathed with the Sunne*, which is the most glorious creature, declaring and expressing her exceeding glory in the sight of God.

Shee had the Moone vnder her feete: signifying her rule and authority ouer all the things below that are subiect to change, in that she onely hath receiued of God power to subdue them, and shee doth of right possesse them; the wicked are vsurpers.

Vpon her head shee had a Crowne of twelue Starres: shewing her Queenely Maiestie, shee being the Spouse

Spouse of Christ, as also her victory ouer all her enemies.

It is said, *shee trauelled*: her trauell is meant of the Church of the *Iewes*; of whom this is testified in the Euangelists, the 9. of the *Acts* of the Apostles, how great resistance therewas against our Sauour Christ, against the Apostles & the rest, what great and grievous persecutions they then sustained for the Gospell-sake, in the beginning of the primitiue Church, because they went about to beget, to bring, and to draw Children vnto God out of the seede of *Abraham*. ver. 2

Afterward, another great wonder is seene, *to wit*, a great Dragon; namely, the Diuell, compared to a Dragon, and called the great Dragon, because of his great strength, and exceeding fiercenesse; for such is the strength of a Dragon, as that he is able to gripe with an Elephant. v. 3

He is described to haue *seauen heads and ten hornes*; by *seauen heads* noting his great wisdom, knowledge, and vnderstanding of things; as also it signifieth his wit, and subtiltie to resist the Church, and to make more mischief against the *seauen Churches*, that is, all the Churches of God: And his *tenne hornes* signifieth his will and power to doe much hurt to them.

His Crownes signifie his victory, in preuailing against the world, *to wit*, ouer those whom God hath not ordained to saue, whose names are not written in the Booke of life, and for this cause he is called the *Prince of the world*, because he hath the greater part of the world vnder his obedience.

ver. 4

With his tayle he overthroweth many Starres; noting, that there are many like vnto Starres in outward shew, being graced with notable gifts, and being as it were lifted vp to heauen by the knowledge they had, and the notable profession they made of God, hauing some feeling also, being yet not Sealed, are by the *tayle of the Dragon*, that is, by small power and light temptations, pulled backe from the same, and fall from the faith.

After, he saith, *He stood before the Woman*; noting, that he setteth himselfe very fiercely and sharply against the *woman*, that is, the Church and Children of God, whose names were written in the Booke of life: And therefore hee is said to *wast on the woman*, first, to hinder her that shee should not bring forth, and then to deuoure them at the least when they were brought forth, that is, when they haue beene called, and made profession of the truth, and are made members of Christ by faith; euen then is hee ready most strongly to assault them, to overthrow, if it were possible, the foundation of their faith. Where hee compareth the Diuell to an *envious Mid-wife*, opposing him to a good Mid-wife; for as she is carefull to helpe the woman in travell, and to saue the Childe; so the Diuell contrariwise is ready to hinder and hurt the Church, and to destroy her seede.

ver. 5

Whereas the Church is said *to bring forth a Man-Childe*; it is first meant of Christ, and then of his members and seruants in the beginning of the Church, whom now hee hath ioyned vnto him in his kingdom, but principally it is to be vnderstood of Christ, that valiant one, who albeit hee was stung on the Crosse

Crosse by the Serpent, yet euen thereby hee ouer-
came, and after was taken vp to heauen , and had
victory, triumphing ouer the diuell, ouer sinne, and
ouer all his enemies, and the enemies of the Church.

Then it is said, *there was a battell in heauen*; by hea-
uen, he meaneth the militant Church of God, vnder
the Gospell, which is the part of Gods kingdome, for
the kingdome of God which is begun euen in earth.
The principall in this battell is first *Michael*, to wit,
Christ, and with him his Angels; namely, the godly
Saints, with the good Angels on the one side, and on
the other side, the Dragon with his Angels; name-
ly, the wicked spirits and wicked men. But the godly
ouercome the Dragon and his Angels : the meanes
whereby they ouercome, is through the bloud of
the *Lambe*, which is their principall armour; being
such, as that albeit they themselues were killed, not-
withstanding by reason hereof, they were made con-
querours, and were now receiued into the kingdome
of heauen , and Sathan is throwne out of the king-
dome. Which thing when Sathan saw, as namely,
that now he had lost all his aduantage, as it were, and
that hee could haue nought to doe with them any
more, they being now triumphing in the kingdome
of God, hee waxeth mad as it were, and rageth a-
gainst the earth more fiercely then before.

And hereupon, the Elders, and the rest of Gods
Children in heauen are brought in, reioycing at this
victory, and saying, *peace in the heauen*; that is, to the
Children of God, that were then deliuered, but *woe to
the earth*; that is, to the inhabitants of the earth, be-
cause that they should haue much to doe, and suffer

great trouble, for seeing Sathan by the constant induring of those that had giuen their liues in the defence of the *truth*, perceiued that hee had got such a foile, he therefore rageth against those that remaine, and for this cause it is said, *woe to them on the earth*; not that they should perish, but onely should bee greatly afflicted through the malice of Sathan and his instruments.

Ver. 13. Now then it is said, *that hee persecuted the woman*; that is, the Church: in persecuting the Church, she hath a place appointed her in the Wildernesse, whither she flyeth for one thousand two hundred and sixty dayes, the time we haue heard before to haue beene during the space of the hard dealing with the two Prophets, wherein they prophecied which wee shewed to containe so many yeares.

Ver. 6. By this flight of the woman into the Wildernesse for one thousand two hundred and sixty dayes, set downe in the sixt verse, and the persecution whereby the Dragon pursued her that space, is meant those persecutions in generall which followed against the whole Church during the continuance of those yeares, which in the next verses hee setteth downe particularly and seuerally.

And first he setteth downe the particular persecution of the Church of the *Iewes* in the thirteenth and fourteenth verses, and then of the *Gentiles*, in the seauenteenth Verse. For the Church of the *Iewes*, the persecution thereof is expressed in that it is said, *that he persecuted her that brought forth the man-childe*, but the Lord deliuered her from being deuoured of the Dragon.

In that it is said, *she being thus pursued, hath for her deliuerance, wings giuen her to flye away into a Desert for two times, a time, and halfe a time*; it notably describeth that strange deliuerance of the Children of God which were in *Ierusalem*, before the ouerthrow of it, who (as the story witnesseth) being warned by the voice of God from heauen, did withdraw themselves for a time into a City called *Pella* beyond *Iordan*, in the Wildernesse, where they did continue for the space of three yeares and a halfe, vntill *Ierusalem* were destroyed.

ver. 14.

Whereas the *Dragon* is said to cast out waters against the Church, it noteth the great multitudes of people, for so it is often vsed in the Scriptures, (as also afterwards) which afterwards the Diuell raised vp to deuoure and consume the Church of Christ in the infancie of it. But in that the *earth* is said to helpe the *woman*, it noteth, that howsoever the Lord suffereth the Diuell to raise and stirre vp many enemies and aduersaries against his Church, yet also hee hath his meanes for the deliuerance of his children by the ouerthrow of their enemies, destroying them in the midst of their fury, and casting them into their graues.

ver. 15.

Cap. 17. 1. 15.

And lastly, the Dragon hauing done the worst he could against the Church of the *Iewes*, against Christ himselfe, his Apostles and Disciples, he followeth and proceedeth with mortall enuie and indignation to pursue their seed, that is, the Church of the *Gentiles*, who were called by their ministry, and are also of the seed of *Abraham*, though not according to the flesh.

Apoc. Cap. 13.1.

And I saw a Beast rise out of the Sea, having seauen beads, and tenne hornes, and upon his hornes were tenne crownes, and upon his beads the name of blasphemie, &c.

THe Prophet hauing spoken before, that the seed of the *woman*, to wit, the Church of the *Gentiles* was persecuted of the Dragon : hee now declares the manner and meanes of the persecutions and the troubles which befall the Church. The instrumentall cause is here set out to be the Beast, which is the Emperour of *Rome*, who is set forth by him, comming out of the Sea; whereby is meant the great stormes, troubles, and tempests that the Beast should raise vp : By which tempests, are expressed and meant the great tumults which should arise both betweene the wicked themselves, as it came to passe in the Empire of *Rome*, for they had amongst themselves many and long warres, and grievous troubles and dissentions, as appeareth in the histories ; as also it noteth the troubles and afflictions, which the Church should receiue by them, for the Church must needs be partaker of this misery (though peradventure it be not immediately alwaies tended against them) yet they liuing vnder the Empire where these troubles were principally, could not but needs also feele the smart thereof. Afterwards the troubles are also immediately directed against the godly themselves, particularly by the sword, by fire, and by sore persecutions, which are declared to arise and come from the Beast.

A

A Beast, so he is tearmed, being here described and represented vnder the forme of a Beast, because of the furiousnesse and madnesse of the Empire of *Rome*, and the Emperors; signifying that there was nothing almost of humanity in him, but that hee was euen estranged from all courtesies of men.

Secondly, hee is more particularly noted, what manner of Beast he was like vnto, *to wit*, he was like a *Leopard*; noting his marueilous swiftnesse and readinesse to doe mischiefe to the Church, and to destroy it; as also shewing his cruelty towards the people of God.

The Pawes of a Beare; noting his rauenessesse, as being ready, so, able to catch, to apprehend and lay hold of the things he desired.

The mouth of a Lyon; shewing that he was cruell and strong to deuoure and to destroy.

He had the power of the Dragon giuen him; that is, of the Diuell, signifying the greatnesse of his crueltie, for (as it is in the twentieth Chapter) the Lord that he might saue his people, being now in their cradle, from being ouer-runne and deuoured of Sathan, had first shut vp the Diuell into the bottomlesse pit, that hee might not practise that hee would against the Church, which thing the Diuell perceiuing, and seeing himselfe thus shut vp, that as it were in his owne person, hee could not as hee desired be employed in the deuouring of the Church at his pleasure, hee casts as much of his owne power as he can vpon another, *to wit*, vpon the *Romane Emperour*, who was as it were, his deputy, to the end he might doe that iniury he could, in prosecuting the Christ.

Seauen heads; signifying his exceeding wisdom and pollicie to doe hurt, which should be very great, according to his authority, whereby hee ruled ouer the whole world. His *hornes* signifie his power to doe that hurt: And his *Crownes* signifie that great effect which that great wit and power of his should take, in preuailing against men, *to wit*, that hee should vanquish and ouercome in his mischiefes: Norwithstanding there is great difference betweene his *Crownes* and the Dragons, for the Dragon had them on his heads; that is, the Diuell hath this power of himselfe properly to doe hurt, exercising it as from himselfe: the Beast hath them vpon his *hornes*, that is, the Emperour doth not exercise his authoritie and power against the Church immediately from himselfe, but doth borrow his power from the Dragon. Which is spoken after the custome and manner of those Kings and Princes, which hauing absolute authority, weare their Crownes on their bare heads, those that be Viceroyes, and haue an absolute authoritie, weare Coronets indeed but on their Caps, as it is vsed in forraine Countries, and as it was the practise in those dayes.

After, he is said to haue the name of *Blasphemie*, declaring, that the Emperours should be such as should blaspheme God, in calling themselues Gods, and taking the worship of God vnto themselues, as *Caligula* and others most wretchedly and blasphemously did, like to *Alexander* the great in the Monarchy of the *Grecians*, which did arrogate this title to himselfe, to be called God.

In that hee saith, *he had vpon his head the name of blasphemy*

blasphemy written; hee opposeth to that contrary custome of the Priest, who had written vpon his head, *honor to the Lord*; so contrariwise, this Beast had written on his head *blasphemy against God*. And hee did not onely blaspheme the name of God, but also his Tabernacle, that is, did speake euill of the Church of God, and contemned it. And whereas it is said, he *blasphemed those that dwell in heauen*; it noteth, that not onely in generall hee did speake euill of Gods Church, but he did euen maligne the particular persons which make profession of the truth of God, as appeareth in the histories.

Exod. 39. 30.

After, this Beast is said to *haue a wound in one of his heads*; that is, thought to be accomplished in the time of *Nero*, who was the last of the chiefe Emperours of that race, which was wounded, being euen cut off by their euill and wicked liuing, and especially by the cruelty of *Nero*, insomuch that they thought their Empire was like to come to confusi-
on; which indeed had come to passe, if it had not beene vpheld and maintained by the discreet counsell of those that followed, which were more wise, politique, and subtrill then the other, notwithstanding they were wicked men: So that by these it was restored againe, yea, though it were euen almost past hope; yet it was suddenly reuiued, and that in such sort, that all men wondred at it; and hereby they attained such credit as they did, for it was maruellous in the iudgement of men, that a Kingdome so neere the fall, was so soone and so strongly fortified, whereupon they are moued to worship the Beast, and to say, who is like the Beast?

v. 3.

ver. 8.

And these that wondred, are drawne away to follow the Beast; which are described to be those which were living in that time, *whose names were not written in the Booke of life of the Lambe, which was slaine*; which Booke is from the beginning of the world: not that it is here meant of Christ, *to be slaine from the beginning*, for that cannot be so directly gathered out of this place.

v. 9.

These things thus described, hee warneth them of the issue, and first hee moueth attention; *If any man* (saith he) *hath an eare to heare, let him heare*; willing them thereby, to take heed to that which is spoken, and which after he is to speake, to the terror of the wicked, and the comfort and good of the Saints, and of the godly. And he saith, *if any leade into captivity, he shall be led into captivity, &c.* to shew, that what measure they haue meted to others, the same should be measured to them, and as they haue dealt with others, so they should be dealt withall themselves.

And in this point (saith he) standeth the *faith* and *patience* of the Saints; *faith*, to beleue that God will bring this iudgement on the wicked; their *patience*, in that vpon this assurance of this iustice of God vpon the wicked, they should patiently beare those corrections and troubles which shall befall them, and patiently also wait for the accomplishment of those iudgements of God vpon their oppressors.

And thus farre of the iudgements which the Church of the *Gentiles* should suffer by the crueltie of the *Roman Empire*.

Afterward follow the troubles that befall the Church,

Church, by the Bishop of Rome, who is hereby noted and set forth vnto vs: namely, in that it is said, *there appeared another Beast like a Lambe*; signifying, that howsoever this other Beast of Rome be most brutish and void of humanity and vertue: And this is to be vnderstood of the Pope, for he professeth himselfe to be the seruant of seruants, but in deed and practise he maketh himselfe Lord of Lords, and this is not onely to be vnderstood of one in that seat, but of all that succeed him, and that take his part, and which are of his Hierarchy.

His effects doe follow, *to wit*, first that hee spake like a Dragon; noting, that the chiefe mischiefe which should come to the Church by him, should be by his teaching and instructing them in that false doctrine which hee should receiue from the Dragon, which sheweth that he is a false and lying Prophet, as receiuing his office and doctrine from the father of lyes, which is the Diuell. In that hee caused the earth to worship the first Beast, is meant, that subiection which he did pretend to the Empire in outward shew, and so farre forth onely as his profit would serue, albeit indeed he doth exalt himselfe aboue the Emperours.

And he did all that the first Beast could doe before his face, signifying, that he makes but a iest and mocke at the *Romane Empire*, for towards the end, the *Romane Empire* should fall before him and decay; so that albeit in shew they would pretend to giue subiection to it, yet the Emperour had onely the name and title of authority to be called Lord, which we see indeed is, and was, but of small reckoning; for the Pope

v. 11.

John. 8. 44.

v. 12.

1875 & Mon: Edit. 1610
 ag. 185. p. 185. a line 49
 1616 41. v. 12265 p. 1025
 p. 661. 2. p. 876. 16
 p. 91. 13.

seemed rather to be Lord to himselfe, as wee see in the Histories, that the Emperours tooke many reproaches and abuses of the Pope; yea, the Pope did tread on the necke of the Emperours, vsurping that saying of the Psalmist, *Thou shalt tread on the Ader and the Aspe, &c.* yea, the Pope and those that were vnder him, did as it were make an Anatomy of the Empire, for as the Anatomists doe first take away their flesh and then ioyne the bones and the other parts of the body together, & so make him like a man againe, euen so did the Pope deale with the Empire.

This Beast also made an *Image in fauour of the first Beast*; to which hee put a spirit, and the dead image did speake: As it hath appeared to haue beene done by them, that the Diuell sometimes did speake in their images, to the illuding of the wicked: sometimes by other deceits and illusions to beguile the simple.

He also brought fire from heauen; alluding as it were, to the two good Prophets before, who are said to haue caused fire to come downe from heauen, which is verried of this false Prophet; who did and doth for the confirming of their false doctrine, worke many counterfeite and fained miracles in the world.

And lastly it is said, *he should so preuaile in the world, that none should traffique, but such as should haue the marke of the Beast*; which seemeth to be the signing in the forehead at their Sacrament of confirmation, which the Papists doe so esteeme of, as that they preferre it before the Lords Sacrament: or else they should haue the name of the Beast, which is thought to be their confession which they make to their Bishops and Priests.

The

v. 13

Reu. 11. 3. 5.

v. 16. 17.

The singleft thing is the number of the Beast, wherein is the speciall wisedome of Popery, and it is said to be *the number of a man*; that is, hee must be a learned man among them that must come to the knowledge of it. Of which, diuers are of diuers opinions; as namely, that it signifieth *λατεις* *latinus*, but that is too Caballisticall, the meaning whereof being not as certainly yet attained vnto, though very probably guessed at by many, is to be pretermitted.

vers.

XCC.

Apoc. Cap. 14. 1.

Then I looked, and loe, a Lambe stood on mount Sion, and with him an hundreth, fortie and foure thousand, hauing his fathers Name written in their foreheads, &c.

THe Prophet hauing declared the fearefull iudgements to be executed on the earth by the man of *Rome*, hee doth here arme Gods Children by the promises of mercie in the preservation of them.

First, then to giue credence to that which was to be spoken, here is set forth the description of Christ, and his Church militant.

Christ is here compared to a *Lambe*, both because of his meekenesse and humilitie, and especially by reason of his suffering, and his offering of himselfe to death vpon the Crosse for vs.

Hee is said to *stand*; signifying his readinesse to helpe his Church. As *Stephen*, *Acts 7th* saw Christ stand at the right hand of God: not that Christ doth alway stand in heauen, but it noteth out vnto vs his

pronenesse and willingnesse to doe good to his, and to reuenge their aduersaries.

In *mount Sion*; that is, his Church, *to wit*, the heauenly *Ierusalem*, to the good & helpe of his Church, to deliuer them from their enemies.

Then is set downe his *traine*, in the same number that is spoken of in the seauenth Chapter, *viz.* one thousand foure hundred and forty, signifying the great number of Gods Children on the face of the earth in that time; yet not so great, but that it might be tolde. And this same number of the *Gentiles* in these times of persecution, is noted to be as many as of the *Iewes*, that were sealed vp to life euerlasting.

And therefore it is a certaine thing that the number of Gods children in the time of persecution is but small, in regard as at other times, for then they are without number, as it is said in that seauenth Chapter.

VER. 2 These are described by their effects, *to wit*, that they had a song, and their voice is said to be like the voice of many waters; that is, was a very great voice, and made a great sound, yet so comfortable, as if it were the voice of harpers; which sheweth the notable harmony and mellodious voice of the Children of God, and their vnity and consent in the prayles of God.

V. 3 A new song; that is, passing the capacitie of mans inuention, as being onely the worke of Gods spirit, and onely giuen them by the worke of their regeneration; for they onely that are regenerate can sing new songs, acceptable to God, so that no other man whatsoeuer, though neuer so wise, neuer so witty, neuer so cunning in Musicke, can sing pleasantly vnto

vnto God, vnlesse they haue the spirit of regeneration.

Virgins; that is, those that were kept vndefiled from spirituall fornication, and corporall vncleanness, which had no guile in their mouth, and were vnblameable in the sight of God; not that they were altogether without guile and sinne, but that they were accepted as righteous in Christ, that as Christ was without spot, so were they, as hauing the righteousness of the *Lambe* imputed vnto them, and their sinnes to him. v. 4.

Afterward, to draw credit to the Prophecie, hee saith, *he sees another Angell flie through the midst of heauen*, evidently, with the *euerclasting Gospell*; signifying, that after that, in that one thousand two hundred and sixty, the Gospell should not be cleane hidden, but that there should be an Angell, *to wit*, some Ministers that should fore-warne them to take heed of the Beast, and not to be defiled with his vncleanness. v. 6.

After, another Angell followeth, which foretellethe the destruction of *Babilon*; saying, *Babilon is fallen*; which noteth, that euen in those times there should be such, which by the Ministry of the word should denounce the ouerthrow and ruine of *Babell*, that is, of *Rome*, that howsoeuer it seemed strong and ynmoueable in the sight of the world, yet it should fall and come to destruction: and it is twice repeated, to shew the certainty of it. v. 8.

A third Angell denounces the iudgements of God against the worshippers of the Beast, & of his image, *to wit*, those that did yeeld themselues to the Idolatry of the Beast. v. 9.

These

These three messages are done by diuerſe kindes of Meſſengers and Miniſters; ſhewing that the gifts of God are diuerſe in his Miniſters; as namely, ſome of exhortation, ſome of denouncing iudgements againſt the vngodly; of which ſort this laſt is. In that he ſaith *they ſhould drinke of the Wine of the wrath of God*; it ſignifieth (as he expoundeth it) that they ſhall be tormented with Fire and Brimſtone, they ſhall be burned in hell, and that euen before the holy Angels, and before the Lambe, ſignifying the certainty of that iudgement in hell, as alſo that it ſhould be ſuch, that it might eaſily be diſcerned, and was euident to be ſeene of the Lambe, and of the Angels. The time of this is ſaid to be for *euermore*, not for a ſhort ſpace, or for a definite time; but it ſhould bee without ceaſing and without end.

After, hee commeth to declare to the Church of God, the comforts that ſhould come to them by deſcribing their eſtate in this world, and in the world to come; and then ſhewes the execution of the iudgements vpon the vngodly.

v. 12. For the Children of God, it is ſaid, that in this life there belongeth vnto them *patience*, and *faith*, which their *faith* bringeth forth obedience to Gods commandements, and cauſeth their *patience* to continue.

13 After this life it is ſaid, *there ſhould come reſt from their labours*, and *their good things ſhould follow them*; that is, their afflictions, perſecutions, their patience and holineſſe of life ſhould not ſtay behinde them, but ſhould follow them; that is, they ſhould haue them recompenced to the vtmoſt in heauen.

Concerning the wicked, their iudgements follow.

First,

First, it is said, *there comes an Angell out of a Cloud in white*; signifying his zeale which he had in Gods glory, in the execution of his iudgements.

He is a created Angell, not the Angell of the Covenant, as appeareth in that he is said *to be like a man*; and also for that he is commanded by another, which was the Sonne of God: And hee is commanded to *put in his sharpe Sickle*, (which is the word of God, being the power of God vnto destruction to all those that beleue not) into the world, because the time is come, for (saith he) *the haruest is ripe, and the corne*, (that is, the world) *is dry*. Where the world is compared to drye Corne, for as Corne when it is dry, is then ready for the Sickle; so when the wicked are come to their full ripenesse in sin, they are then ready to be cut off by the Sickle of Gods vengeance: And as dry stickes are fit for the fire, euen so they that are dried and dead in their sinnes, are fit matter for Gods iudgements to burne to destruction; which noteth the fearefull iudgement to be executed on the vngodly for worshipping the Beast.

Another iudgement followeth, more fearefull, albeit in shew it be like the former, and that is of the other Angell that hath a sickle, *wherewith hee is bidden to cut the Grapes downe*: Hee is not bidden to cut them with a little knife (as is the vse of pruning the Grapes) but with a Sickle; noting a more fierce destruction. And when he had cut them, he is bidden, *he should presse them in the Vine-presse of Gods wrath*: A similitude taken from the vse of those, who when they haue gathered their Grapes, cast them into the Vine-presse to be trodden and pressed out, euen so should

they be trodden downe, and crushed with the iudgement and wrath of God : And this must be done hand by hand, and one Cluster by another; which signifieth a more notable iudgement : In reaping Corne, men vse to gather many together, but these Grapes must be gathered one by one ; shewing the fiercenesse of this iudgement to be executed vpon euery one of them particularly.

Ver. 20 *Troden out of the City*; that is, among the wicked, out of the Church, alluding to the custome in those Countries, where they had their Vine-presses to tread their Grapes without the City : And here hee alludeth also to the execution of offenders, which vseth to be done without the City : so this iudgement should be done without the Church. Noting, that this onely was to be executed vpon the vngodly contemners.

V. 20 The greatnesse of this iudgement is aggrauated, in that the bloud should be in such abundance, and so deepe, *that a man riding in it, it should reach to the bridles of the Horses, for the distance of one thousand and sixe hundred furlongs*, which is about three hundred of our miles, or more : Noting, the exceeding great wrath of God vpon those offenders, and the fearefull iudgement which they should suffer.

Apoc. Cap. 15. 1.

*And I saw another signe in heauen, great and maruei-
lous, seauen Angels hauing the seauen last plagues: for
by them is fulfilled the wrath of God, &c.*

THere hauing beene set before in the former Chapters, as well the fauour to Gods Children, as iudgements against the contemners of the Gospell, hee proceedeth here in the declaration of the same.

And first of the iudgements against the Beast and his worshippers in the first Verse, the executioners whereof are in that Verse said to be *seauen Angels, to wit*, a perfect number to performe that worke; they are said to *haue the seauen last plagues*; that is, authority and power was giuen them to execute that full number of iudgements which remained to be poured on the earth.

And hauing spoken of the Ministers of Gods iudgements, he speaketh also of the furniture and armory of the iudgements of God; which he hath as it were in store against them.

And he calleth it *a Sea mingled with fire*; alluding to the Lauary of the Priests in the Temple, whereto he seemeth to compare this, which was called a Sea in regard of the greatnesse of it.

And it is called *a Sea of Christall, or a glasse Sea*, because it might be thoroughly looked into, and evidently discerned of the Children of God through Christ. In the Sea is *fire*, which is the wrath and curse of God, the matter of Gods fierce indignation,

and the iudgements which should be taken out of this Lauer of Gods wrath, for as in the Lauer, in the time of the Law, there was water to wash the Priests, and to make them cleane; noting the cleanness and vprightnesse that should be in the Priests, and which all that should be Priests vnto God should receiue from Christ; euen so in this Lauer and Sea of Gods wrath, fire is said to be; noting, that from hence should come matter of iudgement to consume and destroy the enemies of God.

After, it is said, that the Children of God which had gotten the victory ouer their enemies, did stand by this Sea; namely, to see and behold these fearefull iudgements of God against the wicked; and thereupon, *to wit*, on this occasion are stirred vp to praise the Lord, and they sing the Song of Moses and of the Lambe; namely, a Song of thanksgiuing for their deliuerance by the Lambe, saying, *Great and marvellous are thy workes, &c.* as if they should say, *who is it that would not magnifie so mightie a King, so holy and so iust a God, who for the glory of his name, and the reuenge of his Saints, hath such a treasury of iudgements against his enemies, which now in Christ he had made manifest vnto them?*

v. 6 After, it is said, that these seauen Angels come out of the Temple; that is, out of the presence of God, declaring that they come by the authority and commandement of God, and therefore that their ambassage was certainly and necessarily to be accomplished. And they are cloathed with white; signifying their integrity and vprightnesse, shewing that there was nothing which they executed vniustly or wrongfully, but

but that it was right and iust, howsoeuer it might appeare vnto the sonnes of men.

They were girded; that is, prompt, fit, and ready to execute their message, whereunto they were appointed, for (as the custome was in those dayes) those that had their cloathes girded vp to them, were fitter for any worke or businesse they went about.

To these Angels are giuen Vials; signifying, that as these inferiour Angels are innocent and holy spirits vprightly performing that which is iniointed them, and as they are ready thereunto, so they doe nothing without the speciall calling or commandement of God, and without a particular Ordinance from God, for their charge and function is laid vpon them either immediately from God himselfe, or else by the Arch-Angels and those which are the chiefe Angels. v. 7.

Further, it is said, *that the Temple was filled with smoake, that none could enter in vntill the seauen Plagues of the seauen Angels were accomplished*: The glory of God so filled that place, that the Angels themselves could not enter into it; for by this smoake is meant the fulnesse of Gods presence, and the full and perfect glory and maiestie of the same, as was in the Temple in the time of the Law, when that it was first finished, *the glory of the Lord so filled the Temple with a smoake, that none were able to abide therein*; noting, that he was well pleased with the building of it: euen so here the Angels being sent forth to execute, the presence of God was so exceeding glorious, that the Angels could not be able to returne thither, till they had finished and fulfilled the iudgements which ver. 8.

they were sent forth to doe: noting also that this execution of these iudgements of God, was acceptable vnto him; as also that they were irreuocable, and altogether inauoideable.

Apoc. Cap. 16. 1.

And I heard a great voice out of the Temple, saying to the seauen Angels, Goe your waies, and poure out the seauen Vials of the wrath of God vpon the earth, &c.

IN the setting forth of the iudgements of God vpon the Beast and his worshippers, wee haue heard in the former Chapter, that mention was made of the Ministers and Executioners of these iudgements, as also of the matter of the same. In this Chapter followeth the Execution of the Ministry of these seauen Angels.

And first it is said by the Apostle, *that hee heard a voice out of the Temple, to the seauen Angels, which gaue speciall authority vnto them, commanding them to poure out their Vials.*

That they came forth of the Temple; it noteth their full authority and strength to doe that worke they were called vnto, and also that the iudgements which they executed were irreuocable.

v. 2. And whereas the *Vials* being given them before, yet they would not poure them out before they were commanded; more particularly it sheweth the great and singular obedience of the Angels. One would haue thought, that hauing the Vials once given them, they should presently haue proceeded to execution, but they would not, till they had speciall commandement.

commandement. Teaching vs not to doe any thing without speciall authority, commission, and commandement from God.

Euen as a sword, being committed into the hand of a Souldier by the Captaine generall, hee is not to smite before he be commanded to fight, and before the Trumpet be sounded to battaile; so though a man haue excellent graces giuen him, yet he is not to execute any function, especially publicquely, before he receiue a particular warrant and calling from God thereunto. *Sampson*, though hee had strength giuen him that he was able to haue defended the *Israelites*, and reuenged them of their enemies, yet he could not take vpon him the gouernement of the people, before the Lord had called him vnto it: In like manner, the Ministers of the word, albeit they haue neuer so notable gifts of Knowledge, Vtterance, &c. yet they are not in any case to intrude themselues into the Ministry, vnlesse they haue a particular calling from the Lord.

Judg. 14. 19 & 15. 14.

These Angels are bidden first in generall to cast their *Vials* vpon the earth; that is, on the whole frame of all the Heauen, Earth, Sea, and all in them, in the execution: yet some are more specially commanded to be poured on the earth, because these iudgements are intended against the wicked on the earth.

v. 2.

The first Angell is said to haue poured his *Viall* vpon the earth; whereupon there fell an exceeding great sore of Biles on them that had the marke of the Beast, and which worshipped his Image. The Plagues of this Chapter haue great agreement with the Plagues set downe in the eight and ninth Chapters, they being like in the

v. 2

the matter of the plagues, so also in the number : the difference is, that these were headed with more fierce tokens of Gods wrath, and with a more heauie indignation, because those were executed on all the earth; not on the Persons onely, these on the Persons, and that on the principall offenders onely, namely, on the worshippers of the Beast.

So that here wee see the Lord executes his iudgements by degrees ; first by *Biles* , not killing them, but vexing them outwardly, if happily thereby they might be brought to repentance.

v.3 *The second Angell poured his Viall on the Sea, where-upon the colour of it was turned, so that it looked like black blood of death:* So that God proceeded in iudgement, they not profiting, hee now goeth on forward to punish with death.

v.4 *The third Angell poured his Viall on the fresh waters;* to declare that God left notes of his wrath on all the creatures of the world : so that the earth and waters themselves being thus iudged, did beare witnesse of their sinnes against them.

v.5 On these two latter executions, the Angels of the Waters take occasion to acknowledge and confesse that Gods iudgements against the wicked, are
6 *true, and holy, and iust,* as after followeth. *For as they had shed the blood of Gods Saints, so their blood also was shed,* and they are faine (as the Egyptians did, to whom they were alluded) *to drinke of the blood of the Rivers,* for so (say they) *are they worthy;* as before, hauing taken delight in the blood of the Saints.

Exod.7.20.21

Another Angell, that is, the third Angell which was in the *Sanctuary*, doth approue that which the other

other two had confessed; for their office was ouer the Waters: noting, that the Angels of God haue their particular places of gouernment, wherein they execute their functions enioyned them of God. And lest the wicked should seeme to thinke that God was too sharpe and seuerer in iudgement against them, therefore not onely the Angels of the Waters, that is, of the fresh and salt waters, doe acknowledge, that the sinnes of those wicked men had deserued this and more; and therefore the iudgement was iust, in-
somuch as that they might see their very sinnes in the same, as it were in capitall letters: but euen also that other Angell, out of the *Sanctuary*, doth affirme, that which these two had said, and acknowledgeth Gods righteous iudgement herein.

The fourth Angell casts his Viall on the Sunne; No-
ting, that the iudgement was not onely on the earth, but in the heauen, by the distemperature thereof, through the intemperate weather, as namely, the extreame heat which should proceed from it, which should scorch the earth, and the men that were in it, whereon should come dearth, famine, &c.

And here the Euangelist notes, that these worship-
pers of the Beast, whether they had receiued the marke of the Beast vpon the foreheads, that is, were open professors of the worship of the Beast, or receiued it in their hands, that is, were private fauourers of the Beast and his Idolatries, namely, whether they did openly or privately or any way yeeld to the Idolatry of the Beast of *Rome*; yet they repented not: signifying, that whereas as yet, Gods iudgements were in his hand to remoue them if they repented,

V. 9

or to double them if they did not repent: *They notwithstanding for all these degrees of Plagues, doe still continue obstinate; yea, they proceed to blaspheme God, so farre are they from repenting and glorifying God. And hitherto it seemes God began with the common people; for as in his Plagues, he useth to begin first with his Church, then with the wicked; so in the wicked hee begins first with the lower and inferiour sort, and then followes with the more grievous and principall offenders.*

V. 10.

The first Angell poures out his Viall on the seate of the Beast; which is to be vnderstood of the Church of Rome; whereupon followes darkenesse, to wit, anguish, and trouble, and paine: which appeared in that they are said to bite their tongues, as the malignant and enuious persons vse to doe, who being troubled or crossed any way, will for anguish vex themselves more.

V. 12.

The sixth Angell poures out his Viall on the Riuer Euphrates; viz. that defence wherewith this spirituall Babilon is environed and compassed about; for by Babilon is vnderstood Rome; for as in Babilon the children of Israel were kept both in spirituall and bodily seruitude; so by the sinnes and Idolatries of the Church of Rome, it hath beene shewed that the Church of God should be tormented with spirituall bondage. And this Riuer Euphrates was a riuer which compassed and defended Babilon from their enemies: and therefore by Euphrates here seemeth to be meant, the fort, strenght, and munition of the City and Church of Rome. Whereas then he poureth his Viall upon Euphrates, whereby it was dried up; it noteth that the

the strength and fort of *Rome* was hereby greatly abated, and as it were taken away.

The reason of this is rendred, namely, that their might be way made for the Kings of the *East*, who should come for the aide and reliefe of this Beast of *Rome*; for whereas by this Iudgement, and by these Plagues, they should haue turned vnto repentance, yet they would not, but in their distresse would make rather all friends they could to be at one with the Kings of the earth, and vse all meanes of reconciling themselves vnto them; and ioyning to themselves the Kings which were from farre, making them their defendants and maintainers.

And whereas it is said, *that from the Dragon*, that is, from Sathan; *from the Beast*, that is, from the Empire; *from the Prophet*, that is, from that man of *Rome*, the Pope, *are sent forth three spirits*: It noteth, that when they should see themselves thus destitute, made naked, and deprived of their defences and safeguards which they had before, there should be a certaine number of false Prophets raised vp by the Pope and his adherents, which should stirre vp and solícite the Kings to ioyne to the Church of *Rome*. These Prophets are compared to *Frogs*, partly because of their loud voice, and of that great noise which they should make, and whereby they should be continually crying in the eares of the Princes; which thing wee see effected by the Monkes, Fryers, and the rest of those cursed Prophets, who are alwaies perswading those whom they would haue to ioyne themselves vnto them, by these arguments; by defending their holy Father the Pope; of helping their holy

*False Prophets
Frogs*

Mother the Church, &c. thereby stirring them vp against Christ and his seruants. Partly also these false Prophets are compared to *frogs*, by reason of their great multitudes, wherein they come.

And here Christ comforteth and vpholdeth his Seruants, and warneth them to take heed to themselves, that howsoeuer the Beast, with his Prophets, thus proceeded, and made themselves strong, by ioyning to them the Princes of the earth; yet hee saith, *ver. 19* *hee will come vpon them as a Thiefe*; namely, at vnawares to them. And therefore hee admonisheth the Children of God to watch; and keepe vpon them their cloathes and their armour, lest hee comming in the night, should finde them naked, both to their shame, and to their destruction, they being naked to his iudgements: alluding to a Souldier, who being naked and without Armour, when the enimie commeth must needs be slaine.

2. Km 23. 29. 30
2 Chr. 35. 22. 23. 24 And as they gather the Kings for their assistance; so he also gathereth great companies together, and the place he gathereth them to, is *Harmageddon*; signifying the mountaine of destruction, which was the place where *Iosiah* was slaine, and a great ouerthrow was given to the *Israelites* by the King of *Egypt*; which fearefull and grieuous ouerthrow, the wicked bragged at, and vsed to obiect it against the people of God, which here he seemeth to aime at: as if hee should say, that they should bragge no more against the Church of God, because they had so sore an ouerthrow at that time, for which, there was so great a lamentation, as it is said, *that there was neuer the like heard*; for enen as that place, was a place of destruction

struction to them, so this should be to these enemies of God.

The seauenth Angell poures his Viall on the Aire, then there is said to come a voice from the Temple, which was the voice of God: the effects whereof were wonderfull; for it is said, that there followed in heauen, most fearefull thunders, lightnings, and voices, in the earth a great Earth-quake; whereby the earth trembled and shaked, which is said to be so fearefull a one, as neuer was before. Which noteth the fearefull maiestie and terror of God against his enemies, and his mightie power whereby hee is able to scatter and to destroy them. The words which the Voice vttered, are these; It is done: to wit, the consummation of the victory of Christ ouer his enemies, the parts whereof are expresse, some in the words following, to the end of this Chapter, and the rest follow in the other Chapters.

V. 17.

Then in the next words, it is said, that the victory of Christ is in part wrought by the *Earth-quake*, the effects whereof are, first, *that the great City was shaken*, to wit, *Rome*; called the great City, by way of excellencie, in that it was counted the greatest in the world, being the greatest in account, in fame, and estimation: according to our vsuall custome, who call the most famous and chiefe City, by the name of *The City*.

V. 18.

And it is not onely shaken, and many Houses throwne downe, but also it is *diuided into three parts*; that is, their power is scattered, the City being diuided and rent into many peeces by the *Earth-quake*: and not onely this City, but many Cities of other

V. 19.

Nations, and the Isles also, to wit, other Countries are hereby ouerthrowne, *and the Mountaines were not found*, which vseth to come to passe in great Earth-quakes, their power likewise and strength being taken away.

Ver. 21.

Afterwards it is said, *that there fell great Haile-stones like Talents vpon men* : and these come, when by the Earth-quake they were terrified and scared out of their doores : for when they were dislodged of their Houses and all refuge, then the Lord poured out his iudgements on them, to breake their heads, the denouncing whereof before could not breake their hearts : such was the Haile which fell on the *Egyptians*, that whosoever were without the doores, should be killed therewith : but here the Lord dealeth more seuerely, for first he driueth them out of their Houses from all refuge, and then poures the Hayle-stones vpon them : the effect hereof in them is, *that they blasphemed God by reason of the greatnesse of the Hayle.*

Apoc. Cap. 17.1.

Then there came one of the seauen Angels, which had the seauen Vials, and talked with mee, saying vnto mee, Come : I will shew thee the damnation of the great Whore that sitteth vpon many waters, &c.

OF the things that were reuealed in the last *Vial*, that which followeth is a part. Wee haue already heard of the summe of Christs iudgements on the City, and the men thereof. Now the Prophet proceedeth to declare the contents which further ensue of that *Viall*.

First

First he saith, that an Angell (which was one of them that poured out the Viall) *came to tell Iohn what should befall the Harlot.* Which teacheth vs, that the selfe same Angels that are Executioners of Gods iudgements vpon the wicked, are also Ministers of Gods mercie for the comfort of his Children.

He expounds the iudgement of the *Harlot, which is the Whore of Rome*; who is called a Harlot, in regard of her abominations and whoredomes, especially spirituall, in her Idolatries, as also bodily in her beastly fornication: that City being the very pudle and sinke of all filthinesse and vncleanenesse.

She is called *the great Harlot*, because all the Kings of the earth should goe a whoring to her, especially by committing spirituall fornication, which is Idolatry. And all the people also of their Nations, and all the inhabitants of the earth should also take part in her filthy abominations: and therefore Shee must needs be a notable Strumpet, with whom all the Princes of the world, with their people and subiects must commit adultery, vncleanenesse, and all kinde of villany.

In that *Iohn* was carried againe by the spirit into the *Wildernesse*; is meant, that albeit hee had receiued all these things (which were reuealed to him before) by the spirit, yet for the further assurance of the things now to be deliuered, he saith, *that he is carried againe in the spirit*; that is, hee is lift vp by a more singular hand of God, that he might the more notably vnderstand and attend, by the speciall direction of Gods spirit, to the things now to be reuealed.

And he saith, *he saw a woman sit upon a Beast.*

By

v.1.

note

v.3.

By the *woman* is meant the City of *Rome*, the *Beast* signifieth, first the Emperours only which were ciuill gouerners: and secondly, the Pope, which tooke vpon him both ciuill and ecclesiasticall gouernement: so that vpon *this Beast shee is said to sit*; and therefore whereas he saith, *he sees the Harlot sitting on the Beast*, it is meant, that the honour of the City and Church of *Rome* was to be maintained and vpheld by the Emperours, the gouernours ciuill, and by the Pope, which had both Ciuill and Ecclesiasticall authority, for both these are in this place set downe to be but one *Beast*.

The *Beast* is said to be *coloured like Scarlet*; signifying, either he was aduanced to great honour, or else noting his crueltie in murthering the Saints: but this thing afterward, Saint *Iohn* more notably setteth downe, in that the *Whore* her selfe is said to be *red with the blood of the Saints*; noting, that as this was her Liuary, so the chiefe colour wherein this Church and this *Beast* delighteth, is Scarlet, as appeareth by their vsage; for they vse to weare this, that they might be knowne to be bloody and cruell.

It is further said, that this *Beast is full of names of blasphemie*; it is meant, that whereas before it was said, that the first *Beast* had a name of blasphemy, that is, was very cruell & very blasphemous, when he first rose out of the Sea, which was verified by the example of *Caligula* and others, that tooke on them the honour of God; yet this doth farre exceede him, for he is full of the names of blasphemie, viz. blasphemous throughout, signifying an high degree of blasphemie.

Hee

He speakes also of the Harlot her selfe, whom hee saith *to be arrayed in Purple and Scarlet*; signifying, v. 4
 that she was clad royally, *purple* being a most costly and Princely apparell; *her Scarlet bedecked with gold, precious stones and Pearles*; note the exceeding great riches of that Church of Rome.

Then followes that which shee did, *viz. Shee had a cup of Gold in her hand, but within full of abominations, and filthy whoredomes and fornications*; noting, Math. 23. 27.
 that without she had a gorgeous shew, & was beautifull to behold, but within full of all vncleanenes, as our Saviour Christ said of the Pharisees, *that they cleanse the outside of the cup, but are all filthy within*; which we see in the Church of Rome; that without they haue most faire shewes to looke to, but looke into them, and into their actions, there is nothing but vncleanesse. v. 25.

Shee had in her forehead a name written, a Mystery; v. 5.
 signifying, that the chiefe thing shee professeth, is a Mystery, namely, that shee hath the Mysteries and secrets of God; yea, shee professeth that all knowledge and vnderstanding of Gods will is shut vp onely in her breasts, as in a closet: and therefore (say they) the Pope can change the Articles of the faith; yea, that he can alter the Scriptures, and make them no Scriptures, and that he can make the Euangelists to be no Euangelists, and those that are not, to be.

She is called *great Babilon*, because of the resemblance of that Babilon in the East, to this in the West, principally in regard of her great cruelty against Gods Children.

The Mother of Harlots, that is, the chiefe Harlot of

all, setting out her abominable fornications, both spirituall and bodily.

v. 6

¶ *Isaiah 63. 1.*

After, in that she is said *to be drunke with the bloud of the Saints*; is set forth her cruelty and barbarousnesse against the witnesses of Gods truth, in that she is defiled, bespotted, and embrued with the bloud of the Saints: As Christ is said to come out of *Edom*, coloured with the bloud of his enemies; noting thereby the reuenge he should take of the *Edomites*; euen so the Whore of *Babilon* is dyed with the bloud of Gods children; yea, she is said *to be drunke with their bloud, as with drinke*; shewing, that she makes no more account of shedding the bloud of the seruants of God, then the drunken man makes of pouring in drinke, or the fishes water.

v. 6.

John wonders at her; to wit, not after that sort which those doe which follow after, whose names were not written in the Booke of life; but hee wonders after another manner; namely, at the strangenesse of the thing, and at the strangenesse of her abominations.

v. 7.

But the Angell asks him, *wherefore maruilest thou at it? I will* (saith hee) *tell thee the mystery, viz.* the meaning of the Harlot, and of the Beast. And taking in hand to handle and declare the mystery of them both, hee begins (after the manner and custome of the *Hebrewes*) with that which hee named last, *viz.* the Beast, and saith, *that he was, and is not*: It is said he is not, which hath been declared by the wound he receiued, accomplished in the time of *Nero*: after whose time, the manner of gouernement, in regard of the familie which then ruled, was no more, all that family being worne out, and therefore the gouerne-

ment

ment was ceased ; and yet notwithstanding should rise againe out of the depth, out of the bottomlesse pit, *viz.* out of hell, by the subtiltie and pollicie of Sathan and his craftie instruments : and should goe to destruction, that is, should for all this suddenly be destroyed, and not haue a continuall gouernement. And it is said, *that at the Beast all should wonder*, not as *Iohn* did, but with an admiration of it, the reason is, because *it was, and is not, and yet is*; that is, albeit it should haue so many changes and alterations, in that the Emperours should be so often put downe and slaine (as appeareth by the histories) and others raised vp, neuerthelesse, the gouernement should continue still; wherfore the men of the world, not knowing Gods prouidence in the ordering of these things, should hereby be drawne with admiration of the Beast to cleaue vnto it, considering that albeit hee had receiued so many wounds and so great pushes, as it were, to destroy him and ouerthrow him, and yet did continue and was able to stand, and thinking that it was by his own power, they should therefore say, *who is like to the Beast*? So that wee see that this Empire which is here vnderstood by the Beast, was the same, but in other families, as is said before.

Then it is said, *here is the minde that hath wisdom*; that is, here is matter wherein those that are wise should occupie their wits and vnderstandings.

After, he declareth what the seauen heads are, *to wit, seauen hills*; namely, that place where the City of *Rome* is situated, and amongst all writers, both *Latine & Greek*, which speake of it, it is called the City of the

v. 9

seauen hills, and none but it, is so named in any, either old or new, *Latine* or *Greeke* Author. And therefore howsoeuer the Papists would possit it ouer to *Constantinople*, where the *Turke* is, as hauing thirty hills, yet that was of no account in the dayes when this was written: Againe, that was neuer gouernour of the world as this is called, and as it was in those dayes.

The *seauen heads* haue another exposition giuen them by the Angell, to be *seauen Kings*, that is, *seauen Gouernours* and *Emperours* of the City, whereof it is said, *five are fallen*, that is, were dead: *one was then*, that is, *Domitian*, who at that time had banished *John* into *Pathmos*; and he that *was to come*, was the next after *Domitian*, and he should indure but a small time: and therefore those that liued in those dayes might easily see the truth of it. And this therefore set forth thus, that men prouing and seeing this to be true, might giue the more credit to the rest.

v. 11.

And the Beast that *was and is not* (that is, is not of the same sort as he was, being now changed by another family) is the *eight*; to wit, in number, which was the *seauenth* also, for hee was admitted by the *seauenth*, while the *seauenth* was aliue; for the other being aliue, this eight in his dayes was chosen Emperour, and was ioyned in gouernement with him, as was the custome of Kings, when that Kingdomes were doubtfull, the Kings tooke their Successors, whom they would to haue raigne next in their roome, and would in their owne life establish them in their Kingdomes, as did *Dauid* with *Salomon*, who while he yet liued, settled his Sonne in the Kingdome, taking him as it were, and ioyning him in societie with

mission was y^e 12. Emperour
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v. 11. y^e Poppe & th

1 King 5. 1. 33-43

with him, and setting him by him as it were on the Throne.

Having thus expounded the *seauen heads*, hee comes to tell what is meant by the *tenne Hornes*; which are said to be *tenne Kings*, which had not as yet receiued their power; which should ioyne with the Beast, *to wit*, should not raigne there where the Beast did, but should onely lay their power and authority with his, but while he had the ciuill authority alone in the rule of the Emperour, as also afterward when the Pope arising, should ioyne the spirituall iurisdiction with the temporall gouernement; and these *tenne Kings* it is said should ioyne with this Ciuill and Ecclesiasticall Beast.

By these *tenne*, it is no great matter whether wee vnderstand a certaine or vncertaine number, but it seemeth rather to note an vncertaine number: Howsoeuer it were, true it is, that these, the Beast should ioyne with him to take his part, *to wit*, they should giue their power to him, to ride and runne at his pleasure. *And these fight against the Lambe, who should ouercome them by the power of his word*: for hee must needs, being *King of Kings, and Lord of Lords*, and therefore cannot but breake those Hornes that set themselues against him; for they receiue of him, and hold but of license their Kingdomes from him.

The Waters are plainly expounded by the Angel, to be the great *multitudes of people*, and diuers Countries that should be subiect to that City and Church of *Rome*.

Further, he declares, that as there was a time that the Kings of the earth should ioyne themselues with

the Beast to maintaine it; so time should come, that those Kings and Gouvernours as they had suffered themselves to be as it were trodden on by the *Beast*, and to be subiect to the *Whore*, so they should fight against the *Beast*, and against *her*, and most bitterly venter themselves in fight against *her*; yea, *they shall eat her flesh*, that is, be in mortall hatred with *her* to consume *her*, and *should burne the Harlot*; that is, destroy *her* vtterly, and so punish *her* as a Harlot; for burning was the vsuall death for a Harlot.

ver. 18.

Lastly, in that hee saith *the woman is the great City that had dominion over the Kingdomes of the earth*; hee sheweth plainly that it is the City of *Rome*, seeing there was no such great Monarch as that since the time of *Iohn*, but onely *Rome*, and Shee was euen then the chiefe Citie in the world.

Apoc. Cap. 18.1.

And after these things, I saw another Angell come downe from heauen, hauing great power, so that the earth was lightened with his glory, &c.

THe Prophet hauing entred into the description of the City of *Rome*, as of the spirituall *Babylon*, doth on that occasion dispute what shall be done of *her*: for notwithstanding, the destruction of the *Beast* should come before, and the ouerthrow of the City should follow, yet the ouerthrow of the City is handled in the first place, & of the *Beast* is set after, vnto the end that he might more fully set down the destruction and notable ruine of the same.

And first hee declareth the destruction of the City,
and

and that it may haue the more authority, the Angell that describeth it, is *said to come from heauen*; declaring the certaintie thereof, namely, in that this message came from heauen, euen from God himselfe, and therefore the City of *Rome* should certainly be destroyed, and razed vtterly from the face of the earth.

And this authority is more fully set forth, in that the Angell is described to haue *come with such glory, that the earth was enlightened therewith*; and therefore that should be a most euident and vndoubted matter: which also appeareth in the mightinesse of his voice.

Hee saith, *it is fallen*, and the second time, *it is fallen*; which repetition hee vseth, first to raise vp men from their drowlinesse, which cannot at the first conceiue of Gods iudgements, nor consider them as they ought, and therefore they must haue diuers repetitions of the same thing concerning the iustice of Gods iudgements. Secondly, to shew the certaintie of it, as before, *Chap. 14. 8.* According as *Ioseph* interprets *Pharaohs* dreames of the *seauen leane Kine, which did deuoure the seauen fatte*; and the *seauen thinne eares of Wheate, that did consume the seauen full*; that they both did signifie one thing, and that the dreame was therefore doubled to shew that that which was signified thereby, should certainly come & that speedily: Euen so the repetition of the denouncing of these iudgements, is for this cause, namely, as to waken the drowlinesse of man, so to shew the certaintie and speedinesse of the iudgements to be executed.

Then is set forth the state of this *Babylon*, the City
of

V. 2.

Gen. 41. 2. 3. 4. 18. 21

V. 5. 6. 7. 22. 23.

v. 2.

of Rome, in that it is said, *it should become an Habitation of Dinels, and of uncleane Birds*; signifying the great desolation of it, according as it is the vse of the Prophets, who to expresse the exceeding desolations of any place, say that those Birds which flye most farre from all resort of men, as the Shrike-Owle, and the Pelican, &c. should continue there.

To *Dinels*; noting that those places that haue bin abused to the dishonour of God, are giuen by Gods iust iudgement, to be not onely desolate, but euen haunted of Dinels themselues, as wee see oft times it commeth to passe in Abbyes, and such like superstitious houses.

v. 3-7.

The cause is set downe, *to wit, by reason of the persecution of the Saints, and her pride, who vaunted, of her riches and good estate, saying, that shee was Queene, and should neuer be Widdow*; that is, should neuer be desolate, but should alway haue her louers and main-tainers to take her part.

v. 3.

And a principall cause is this, *that she had played the Harlot through her Idolatrie with the Princes of the earth*. Then he setteth downe the markes of her destruction, both which goe before, and which come after.

Before: that God would giue his children that were there warning before, whereby they might know of it, that so they might come forth, lest they should fall in that great destruction, as before we heard hee did to the Saints in *Ierusalem*, by giuing them warning to auoide from thence, which they did, flying into the City of *Pella* in the wilderness.

v. 8

The markes following the destruction, generally, the lamentation of the friends of the City of *Rome*, and

and principally the Kings of the earth, when they shall see the *smoake of her, mount up to heauen*; by *smoake*, is meant the continuall remembrance of that destruction: for albeit, after it is said by the Angell that *threw the stone into the Sea, that it should neuer be remembred any more*; hee meaneth not that it should be cleane forgotten to haue beene, but onely so forgotten as it should neuer haue place again, by which it might be remembred; like as it came to passe in *Sodom*, howbeit the memory thereof should otherwise be perpetuall.

Afterward is reported more particularly the lamentation of the *Merchants, which had serued for the pleasure of her, by Land and by Sea*: The Merchants by land which had serued *her with fine meates, purple, silke, gold, siluer, precious stones, &c. for their Vestiments*; namely, for the apparell of their Priests, Prelates, Cardinals, &c. (which vsed to be most gorgeous and costly.) And they should also bring to her, *soules of men*, that is, *bond-slaves*: meeting with that which should come to passe & be performed of the Church of *Rome*, as we see experience of. Then the Merchants by Sea, the Ship-masters, and Ship-men also make their lamentation ouer her.

For the more certainty of this destruction of the City, there is brought in an Angell, *taking a great stone, and casting it into the bottome of the Sea, saying, that in like manner Babilon that great City should be throwne downe with violence, and should be found no more*; noting that it should be so vtterly destroyed, that it should neuer be recouered, neither should it be built any more, neither *should the light of a Candle*

be seene in it, neither the voice of a Bridegroom heard therein; signifying that it should not be againe inhabited of any, because shee had deceiued all nations, and because in her was found the blood of the Saints and Prophets.

Apoc. Cap. 19.1.

And after these things I heard a great voice of a great multitude in heauen, saying Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God, &c.

THe Apostle hauing spoken of the destruction of the City of *Rome*, noted by the name of an *Harlot*: he now comes to set forth the destruction of the *Beast*, and of the *false Prophet*; which are the vngodly Emperours, and the Popes, succeeding in that power, hauing gotten not onely ciuill iurisdiction, but Ecclesiasticall power also ioyned therewith.

V.1.

And first of al before he handleth that, he bringeth in all the children & seruants of God, praising & magnifying God for the notable works he had shewed upon the earth. And herein especially doe the Angels & Saints of God in heauen, & the Saints in earth, magnifie and praise the Lord, namely, for the iudgement and destruction of the *Whore*, which is the City of *Rome*. The causes of her destruction are set downe, to be, first, because shee had made all the Kings of the earth and their people to goe a whoring after her filthy abominations. And secondly for that shee had murdered the Saints of God.

After

After that they had sung this song of thanksgiving for that mercy received in the destruction of the City of *Rome*, the Lord calleth them, and citeth them as it were by a *voice from the Throne*, to a further thanksgiving for the mercies to come, in the destruction of the *Beast*, and of the false Prophet, and for particular benefits which the Church it selfe was to be partaker of; and therefore he doth call all the servants of the Lord by name as it were, which did feare the Lord, *both small and great to praise the Lord.*

Then he shewes how this *voice* was obeyed, in that he saith, *there was a voice as of a great multitude, and like the voice of many waters, and like the noise of a thunder;* which signifie both the consent and zeale, and earnestnesse of the Saints in praising God. Which teacheth vs, that we are so to belecue, and be assured of Gods promises and mercies to come, as that wee doe praise him for them, as for those which we haue receiued, and as if wee had receiued them already. v. 6.

The mercies for which they praise God are two, first, the *marriage of the Church to the Lambe*, because the Church in this life, being made the Spouse of Christ, yet separated in part from him, shall at length inioy and haue the full fruition of Christ, and of his glorious presence.

And also for that *she is arrayed with pure fine linnen;* v. 8. noting either the righteousness of Christ wherewith she is cloathed, or else that sanctification which being in part begun in this life in Gods children, shall be perfected in Gods kingdome when that spirituall marriage of Christ with his Spouse shall be celebrated.

v. 9.

And further it is shewed, that such is the happinesse of the Church of God in this marriage, that not onely the Bride and the Bridegrome, shall be partakers of his happinesse (as vsually commeth to passe in our marriage feasts, the married persons onely, not the guests being counted happy) but also those are blessed and happy, that are bidden to this feast, for by the Bride, is to be vnderstood in generall, the Church vniuersall, by the persons *called*, is meant the particular persons in the Church.

Another cause of thanksgiuing for the things to come, is in regard of the iudgement vpon the wicked, and the execution thereof. And first he saith, to execute this, hee seeth Christ *comming with his army, hee being the chiefe*; for as the Beast gathers his armies against Christ, so in like manner, he bringeth his hoast against them to destroy them: And hee is described by his properties, namely, first, in that *he sitteth on a white Horse*; noting, that he was a Iudge, alluding to the manner of Iudges in those times, (as we see in the Booke of Iudges) that in token of honour, they did vse to ride on *white Asses*.

v. 15

The sword which went out of his mouth; signifieth, that he would slay them onely by his will.

v. 12

The Crownes on his head; note that his will should preuaile against his enemies, and that hee will haue the victory.

His eyes as a flame of fire; signifying his infinite knowledge of all things that were done, and his piercing sight into all the coasts and secrets of his enemies, so that they could hide nothing from him. *With his feete he should tread and presse downe all his enemies*

in

in the Vine- presse of Gods wrath.

Then, as by his properties, so also he is described by his nature, in that his name is called *The word of God*. By his office, in that he is the *King of Kings*. v. 13.

His Garments dipt in bloud; noting the sharpe reuenge he will take vpon his enemies in their destruction.

Further, he is set downe by his *company* and *train* that followed him, *to wit*, the Angels and Saints, who are said to ride also *on white Horses*; signifying that they were conquerours ouer all their enemies by Christ.

An Angell in the Sunne; to wit, which was able to order the Sunne, by causing it to giue light vnto the seruants of Christ, and withdrawing the light thereof, and to deprive the enemies of the vse of it, by casting darkenesse vpon them, so as they could not see one another, much lesse to fight against him; which signifieth and setteth forth the glory and power of Christ, that seeing one of his Angels was able to doe this, how much more wonderfull was his power, both in himselfe, and in all the rest of his Angels, to destroy those his enemies? v. 17.

This Angell makes a proclamation of defiance against them before the battell, as it is the vsuall custome in warres: And here he doth not, (as in wars Princes vse to doe to their forraigne enemies) by proclaiming open warre against them, to warne & challenge them vnto fight, for hee needeth not, neither will hee, seeing they are not forreiners, but his subjects, and rebels against him, being *King of Kings, and Lord of Lords*: But in stead of sending embassage or v. 16.

v. 17. a Herald of Armes vnto them, in scorne of them, hee makes proclamation vnto the Birds, and bids
 18 them *come to eate of the flesh of his enemies*. And here he shewes the certainty and surety of his victory, in that before the battell he cals the Birds to deuoure, as if they were already slaine.

Christ being thus descibed, as hee is in himselfe, and also by his *retinue* and *attendants*, after followeth the euent and execution of the iudgements.

v. 20. And first, in that it is said, *the Beast, and the false Prophet* (which went out from the Beast) *were taken*; it noteth, that Christ as it were in a rage, seemeth to lay hold on those his principall enemies, the Beast and the false Prophet, taking them, in contempt as it were, by the neckes, euen as a strong man in his fury, in scorne taketh his weake enemy (with whom he disdaineth to fight) by the Collar of the necke, and casteth him away; euen so Christ violently taketh them and casteth them quicke into a Lake of fire & brimstone.

v. 21. *The remnant are slaine with the sword*; to wit, the Kings and the People, noting the difference of their iudgement, from the iudgement of the Beast, and the Prophet; not that they were not also to be condemned, as well as these, but it is onely to shew, that their condemnation should not be so terrible as the condemnation of the Beast, and the false Prophet: for as it is in earthly iudgements, according to the heinousnesse and greatnesse of the fact, such is the grievousnesse of the punishment, the more heinous offenders being to be burnt to death, those that are lesse grievous offenders, to be slaine with the sword, or with

with some lesse violent death : even so it shall be in this iudgement of Christ, the Beast and false Prophet being chiefe offenders and ring-leaders in this rebellion, shall haue a more terrible iudgement, and deeper condemnation.

Which teacheth vs, that according to the degrees of sinne, so shall be the degrees of punishment to the wicked in hell.

In the midst of the Chapter, there is set downe an accident which befell *Iohn*, which hee here inserteth for the comfort and instruction of Gods Children; which is, *that Iohn*, though an excellent man, yet by the glory of the Angell, and the excellencie of the things by him shewed, was so amazed and overtaken, *that hee fell downe to worship the Angell*; which sheweth the great weakenesse of men, and their pronenesse to Idolatry, for seeing that *Iohn* who was so excellent a seruant of God, did thus forget himselfe, much more others, which are not indued with such graces. The Angell (as a faithfull seruant of God) refuseth that honour, and forbids him, saying, *that hee himselfe was his fellow-Seruant*, and therefore not to be worshipped. But (saith hee) *worship God*; noting, that all worship belongeth to God alone.

Apoc. Cap. 20.1.

And I saw an Angell come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand, &c.

IN this Chapter, there is set forth vnto vs, two victories that God and our Sauour Christ haue against the Dragon, the first and the last. Then is set forth the latter iudgement that shall be in the day of the Lord, the great day, the day as it were of the great affize. That which is contained in the first part of the Chapter, is somewhat displaced, belonging to the end of the twelfth Chapter, but reserued to this place, that there might be a better declaration of the story of the Dragon. To the better vnderstanding of this, we are to remember that which was before in the 12. Chapter, where it is said, *that the Dragon persecuted the Woman*: which noeth (as wee haue heard) that great persecution which befell the Church of the *Iewes*, that ancient Church of God. For when as the Dragon saw that he was cast from heauen, and that the woman had wings giuen her to flye from him into the Wildernesse, and now hee could not haue his will against her; hee after that, rageth exceedingly against the seede of the *woman*, to wit, the Catholique Church of the *Gentiles*, for the Church of the *Gentiles* being begotten by the preaching and doctrine of the Apostles, are called their seed. And hereupon it is said, *that he is faine to be bound*, after that he beganne thus to rage, which was about sixe and thirtie yeares after Christ, being the time that *Ierusalem*

was

was ouerthrowne, about that time was the Diuell taken, for hauing pursued the Church of the *Jewes*, and hauing set himselfe fiercely against the Church of the *Gentiles*, God euen then seizes vpon him by an elect Angell; for the good Angels of light are not onely so strong as he by creation, but also by the power of God, commanding them to doe it, they are made able to deale with the Diuell, to chaine him, and to doe with him whatsoeuer it pleaseth the Lord to enioyne them.

It is then said, that this good Angell commeth and bindeth him *with a great chaine*; to wit, not with a materiall Chaine; for the Diuell, being a spirit, cannot be bound with any such Chaine, but speaking to our capacitie, hee noteth by the Chaine, that the Diuell was tied strongly & safely. And hee is *cast into the bottomlesse pit*; namely, *Hell*, where the Diuell and his Angels shall be throwne for euermore. *And he sealed the doore*; that is, he made him sure, as wee see in the Scripture, the custome of those times, that when they would keepe any in fast hold, they would set a Seale on the doore, that so it might be seene whether any came to the parties closed vp: as namely, when Christ was buried, the Tombe wherein hee lay was sealed vp: noting, that he was so surely sealed, and so fast tied vp, as that no strength, power, or pollicie of his whatsoeuer, was able to loofe or deliuer him. The space hee was shut vp in hell, was *a thousand yeares*. The reason of his shutting vp is, that he should not deuoure the Church of the *Gentiles*, nor haue his will in hurting the nations, which were called to the knowledge of the truth, at that time in the beginning

V. 23.

3

Math. 27. 65. 66.

of the Church : for seeing hee began so fiercely to storme and rage , hee would haue deuoured and consumed the Church, if hee had not beene restrained. So that we see in this restraint of his, howsoever he had still power to doe hurt, and to deceiue, yet he could not doe it in his owne person, and therefore not so dangerously, nor so vehemently, as otherwise he would, neither yet so craftily, effectually, & mightily as hee did before; and yet notwithstanding hee did it as maliciously as then hee could, but this was onely by his deputie the Beast. After, it is said, that when those *thousand yeares* are ended, *hee must be loosed*; which howsoever it was a heauie propheticie, and a great threat of God, and grievous to the Church, that the Diuell should be *loosed*, yet it is somewhat lessened, in that it is said, it should be but for a *little season*.

v.4. An effect of this *binding* and *shutting vp* of Sathan, is set downe, namely, in that there were *Thrones*, that is (as he expoundeth it afterward) that life, and that glory which the Children of God had, namely, to *live and raigne with Christ*, which is not meant of the life to come, but onely vnderstood of that life of God which consisteth in godlinesse, righteousness, and true holinesse; of those honours, and that credit which the Children of God should haue: who are described what they are, namely, *those that should suffer for the Gospell*, for the *witnesse of Iesus*, which had *not worshipped the Beast*, neither *receiued the marke of the Beast*; *to wit*, professed seruice to the Beast, either publicquely or priuately, and these are they that liued the life of God. Where wee see that God prouided for

Luk. 1.75.

for his Church in the beginning, lest it should be overcharged and overthrowne at the first: and therefore howsoever they, euen then, by the malice of the Diuels substitutes, sustained great troubles and afflictions, yet God moderates them so, as they might notwithstanding be able to stand, suffering them to haue no greater troubles, then he vouchsafeth them strength, and giues them meanes of standing, *to wit*, by withdrawing the power and force of Sathan from pursuing them: for according to their strength, so God sends triall to his Children.

The rest which were dead in those *thousand yeares*, hauing not the first resurrection, are said *to haue fallen*, though they were not in so dangerous dayes, as afterward ensued when the Diuell was loosed: And these are said, *that they shall not liue*, to wit, *unto Christ*, to become Christs, during the *thousand yeares*, *untill the thousand yeares were ended*, that is, *neuer*: for if they were not Christs, liuing holily and vprightly before Christ, in Sathans binding and imprisonment, which were milder and more easie times; much lesse would they be his afterwards, to walke faithfully and purely in more dangerous times of persecution and trouble. And this is said to be *the first resurrection*, namely, when men are renewed by the spirit of God, and so walke in newnesse and holinesse of life, and in a faithfull and constant profession of the truth of God. And those are *blessed that haue part in the first resurrection*, for they shall be made partakers of the second resurrection, and the second death shall haue nothing to doe with them, but they shall be Priests of God, and of Christ, to offer sacrifice of praise and

v. 5.

v. 6.

thanksgiving vnto him : And these shall raigne with him a thousand yeares, that is, for euermore; for those that once tast of the fauour of God, so that they are seasoned with it, shall neuer leese it : according as our Sauour Christ in the Gospell of Saint *John* saith, *He that drinckes of the water of life, shall neuer thirst againe.*

John 4-14

v-7.

After, it is spoken of the Diuels *loosing*, for hee should not alwayes be shut vp in the place of condemnation, but being loosed, is suffered to range againe, to doe what hurt hee could; which notwithstanding God doth in great wisdom and care ouer his Church, so as howloeuver he sendeth more afflictions to them by Sathans libertie, then before, yet hee will giue them greater strength then before : for as in the thousand yeares before, God hauing giuen his seruants lesse store of strength, he mitigateth also the meanes of their tribulations, by binding the Diuell, the chiefe worker of mischief against them. So now Sathan being let loose, and their troubles thereby augmented, he also increaseth grace and strength in them to vndergoe them.

v-8.

1 pet. 5-8.

The effects of *Sathans loosening* follow; as namely, that he went about euery corner of the earth, to deceiue, and to doe mischief; according as Saint *Peter* saith, that *Sathan* goeth about like a roaring enemy, seeking whom he may deuoure. And he called together, *Gog* and *Magog*, and infinite numbers, as many as the sands of the Sea, which filled the face of the earth, to battell against the Church of God. Here by *Gog* and *Magog*, he alludeth onely to a place in *Ezechiel*, not interpreting it; *Gog* was a Country in *Asia* the lesse, whose first

Ezech 38 all

first King was called *Gog*, whereupon the Country tooke that name; in heathen writers hee is called *Gigges*, not differing from the letters in Hebrew. *Magog* was a name giuen to the *Syrians*: both these were neere vnto the *Iewes*, whose enmitie (as *Daniel* recordeth) was most vehement against the people of God: wherupon the *Iewes* called their most bitter & spightfull enemies, by the names of *Gog*, and *Magog*. So that here is not meant (as some doe imagine) any particular Country of *Germany*, *England*, &c. saying, that as the Gospel came out of the East into the West, so it shall returne out of the West into the East, and then (say they) these West Countries falling from the truth, shall set themselues against the Church, which thing can haue no allowance at all from hence: But here onely is meant, those most bitter enemies of the Church, which being stirred vp by *Sathan*, shall come with all might and malice that can be, and shall fight against the Church, compassing about it to destroy it.

But it is said, the Church shall haue victory, and that by Christ, for fire, that is, *the wrath of God*, shall come downe from heauen and consume them. v. 9.

After, he saith, that the Diuell is taken, for hauing spoken before of the *Whore*, of the *Beast*, and of the false *Prophet*; he now sheweth what shall be done to the Diuell, who was last to be destroyed; and it is said, v. 10.
that he was cast into a lake of fire and brimstone, there to be tormented with the Beast, and the false Prophet for euermore.

The second part of the Chapter, is of the description of the last iudgement: where first it is said, v. 11
there

was a *white Throne*; which of what matter it shall be, no man knoweth, yet seeing Christ is man as well as God, he shall haue no doubt, a royall and reall place, wherein he shall sit most euidently.

2 Pet. 3. 7.

His glory is further expressed, in that *the heauens and the earth shall flye away from before his face*, and shall passe away, and shall burne with fire.

v. 12.

Then shall the dead be raised vp, and all, both great and small, shall be summoned before God.

The *Bookes were opened*; that is, the Bookes of euery mans conscience shall be laid open and disclosed; wherein is nothing but guiltinesse of conscience to condemne every one.

v. 12

Notwithstanding, there is another Booke open, which is the *Booke of life*; to wit, the Booke of Predestination, which euery one shall be iudged by, as he is elect or reprobate: yet so, as that election and reprobation doe not take away workes, for it is said, they shall be iustified or condemned according to their workes; for they that are elected to life, are also elected to sanctification; the reprobate contrariwise.

The iust haue *reward*, not for their good workes sake, but according to their good workes wrought; and that not before their calling, conuersion, and regeneration, but which afterwards were done in faith, and this onely for his owne mercie and promise sake in Christ.

The wicked are condemned, according to their workes, and for their workes sake, their name being not found in the Booke of life.

v. 14

Lastly, it is said, *that death & hell were cast into the lake*, that is, were swallowed vp in immortality, there being now no more danger of death & hell.

Apoc.

Apoc. Cap. 21.1.

And I saw a new heauen, and a new earth: for the first heauen, and the first earth were passed away, and there was no more Sea, &c.

VEe haue heard heretofore of the straits of the Church militant, being in warfare in this present world, subiect to many troubles and persecutions: yet being defended and protected by God, was not ouercome by any of them. Now followes the state of the Church triumphant after this world.

And first, here Saint Iohn sets forth the state of all the world, then of the Church: Euen as Moses in the Booke of *Genesis* describes first the beginning and creation of the whole world, and then sets downe the condition and state of the Church.

The state of the world is declared in the first verse, in that it is said, *there was a new heauen & a new earth;* that is, the heauens being partly corrupted and darkened by sinne, and hauing lost somewhat of their glory they had before, shall not onely haue that former, but a better glory then the first: so likewise should the earth, and the sea also; for in that it is said, *the Sea shall be no more,* it is not to be vnderstood, that it should not afterwards be, but that it should not then be the same that now it is; namely, raging, tempestuous, and disturbed, as now wee see it to be; but it should be still and quiet, the waters and the fishes remaining still, yet without roaring, swelling, and that distemperature which now it hath.

As

As for the Church, it is described generally in the first seauen Verses; particularly in the rest of the Chapter; as also in some of the next.

v.2. In generall, hee compares the Church to a *brave Spouse, prepared and trimmed for a King*; Christ being her Husband, signifying the glory and beautie of the Church of God: for as in the dayes of the solemnizing of marriage, Brides vse to goe beyond their ordinary custome and kinde of apparell, so the Church is now decked and beautified with full and perfect glory.

Secondly, it is compared to a *City comming downe from heauen*, that is, a beautifull City, hauing all her honour, glory, and good frame of building, not from her selfe, but from God: not as the Cities which are builded by men, but as one that is builded by God himselfe: for as earthly Cities builded by men, receiue their title from them; so this City being built by God, hath her name also from God: Neither is here meant (*in that it comes downe from heauen*) that it should be in earth, but onely that it is altogether heauenly.

v.3. Afterward, the state and blessednesse of it is set forth, in that *God shall dwell in it continually*, as the Scripture testifieth, that he shall more fully remaine and dwell with them then before: for as it is said in the Scripture, that in this life hee will Dine and Sup with them, so now it is said, he shall abide with them for euermore.

v.6. Then is set forth what they shall haue by the dwelling of God with them; namely, all happinesse; first, in that they shall *drinke of the Well of life*; that is, should

should receiue all pleasure, and al comfortable, good, and desirable things. Secondly, *God shall wipe away all teares from their eyes*; that is, all things naught, grievous, corrupt, and painefull, shall be taken from them.

And albeit to flesh and bloud this may seeme a strange thing, and altogether impossible and incredible, in regard of these miseries we now are in, and of our sinfulness and wretchedness, yet to take away that infidelity of ours, it is said, *that God himselfe speaketh it*, and bids *Iohn write*, *that all things shall be new*, for he will make all things new, howsoever now they be troublesome and old.

And in that he biddeth *Iohn*, for the further comfort of the Church of God, *to write*, that all old things are done, and that new things are come, and in that he saith, *that to him that thirsteth, he will giue of the water of life*, and that *he which ouercommeth, shall inherite all things*; yet hee so saith it, that none shall haue it without holiness of life; for as for those that were *fearefull, unbeleeuing, abominable adulterers, idolaters,* v. 6
&c. they should be cast out of the Kingdome. And therefore hee teacheth, that none should presume of this mercie of God which liue wickedly and prophanely, but those onely should inioy it, which should liue holily and vprightly. v. 8.

More particularly, hee describeth the Church in the ninth Verse, where first hauing noted it in generall (as before) that it shall be as a *Spouse*, and as a *Citie*: he secondly in particular, pursues the *Citie* more at large.

And first he sets downe the situation of this *Citie* (it being
S being

v. 10

being a notable commendation for a City to be well situated) and this City he saith, *is situate upon an hill*; that is, both in a faire and pleasant, as also in a strong place, according as Cities so situate vse to be, noting hereby, the excellent situation of it, both in regard of the pleasantnesse, as also of the strength of it.

Then hee describes it first in the essentiall parts of it, and then by the properties and qualities, the priuiledges, and good things, belonging thereunto.

For the essentiall parts of them, hee mentions to be, *the Walls, the Gates, the Streets, the foundations of the City, and of the Wall.*

And of them he sets forth the $\left\{ \begin{array}{l} \text{matter.} \\ \text{forme.} \end{array} \right.$

The *matter* is said to be *gold, precious stones, &c.* to wit, the most precious things that can be.

The *forme*, that they are most glittering, beautiful, shining, christall-like, and lastly in most excellent order.

In the *matter* of the Church, there are set downe the Children of God particularly, for as in generall the Church is set downe by a City, so by these particulars, are meant the Children of God particularly, they being called in the Scriptures, *the stones of Gods house, and of Gods City.* By these earthly things, (according to our weake capacity, by reason of our ignorance) hee sets downe their excellencie, that by these things that are better knowne vnto vs, we may as by steares come to the view of the heavenly glory, and therefore by these matters which are most excellent on earth, hee setteth forth that heavenly beautie.

The

The forme of the City, is *four-square*; noting, a most excellent forme: To the measuring whereof, the Angell is said to haue a *golden Reede*; where hee takes a similitude from cunning Artificers, who to lay euery part euen, haue their lines and squares, signifying, that here euery thing is in perfect order.

In that the measure is said *to be the measure of a man*, that is, of an Angell, it meaneth that it was the measure of this Angell that appeared to *Iohn* in likeness of a man.

It had twelue Gates, and on the Gates the names of the twelue Tribes of the children of Israell written: By the twelue Tribes, are vnderstood all the Children of God, which are the *Israel* of God, the seede of *Abraham* according to the spirit. v. 12.

Their names written on the Gates, which are on euery side of the City; doe note thus much, namely, that as a City hath Gates on euery side, to the end, that people may haue recourse vnto it, from all coasts round about, so the Church of God is said to haue twelue Gates round about, with the names of the twelue Tribes of the Children of *Israell* in them, to signifie that all the Children of God should come vnto it, out of euery part of the world.

Hauiug spoken of the City, and of the particular parts thereof, he comes to speake of the priuiledges, and first he saith, *they haue no need of any Temple, for God shall be their Temple*; that is, God shall be all in all in the Church, without meanes of the outward exercises of religion, as of the Sacraments, the Ministry of the word. v. 22.

Secondly, *there is no neede of the Sunne and of the Moone,* v. 23

Moone, because the glory of God shall giue it light; in regard whereof, the Sunne shall haue no light, in regard of that light, nor any other light; for God being infinitely more light, shall inlighten them. Hereby signifying both by the Sunne and the Temple, that both ciuilly and ecclesiastically God should be all in all, without any outward meanes of gouernement.

3 24

The glory and honour of the Nations shall be brought vnto it; that is, they shall haue glory and ioy, in regard of the Nations comming thither, to wit, they should not onely haue ioy in Gods presence, which was principall, but also in regard of the presence one of another, in that the people of God in all Nations shall come thither.

4v.25

The Gates shall not be shut in the day, for night there is none: In that there is no night, hee meaneth that there is no alteration of ioy, but there is light altogether.

In that there is continuall day; hee noteth that there is all comfort for evermore, for the day is comfortable.

Againe, the Gates not shut; signifying, that there should be no feare of danger now, nor terrour of enemies, but all peace, safety, and security.

v.27

Lastly, it is said, no vnscleane thing shall be there; that is, holinesse onely, and those things that are holy shall be there perpetually, because those onely that are written in the Booke of life should be there.

Apoc. Cap. 22. 1.

And hee shewed mee a pure Riuer of water of life, cleare as christall, proceeding out of the Throne of GOD, and of the Lambe, &c.

IN this Chapter are set forth to vs, first the residue of the effects of Gods presence, and of the presence of our Sauour Christ towards the Church in the world to come, partly set forth in the former, partly in the beginning of this Chapter, containing the comforts they should receiue thereby, *to wit*, that they should be thoroughly and perfectly blessed, not onely with necessary things, but with all manner of delights and pleasure, and with much glory and honour.

And first it is said, *there was a Riuer which ranne throughout the midst of it*; signifying first the pleasantnesse of the City: for as that City is notably situated which standeth so as that it hath a Riuer running through it, to carry away the filthinesse and vncleanenesse from it, so this City is so placed, as that it is voide of all noysomnesse and vncleanenesse. And also it is said *to haue a Riuer going through it*, in regard of those Countries which vsed to drinke of the water of the Riuer; which if it were neere, was an excellent commodity, which notwithstanding, was oft times farre off from the City; but here it is not so, for this Riuer is neere at hand, being a riuer of fresh water; yea, of water of life: and they neede not to goe out of the City to fetch it, as did the *Samaritan Woman*, it being enen at the doores.

v. 2

In the middes of the Streete, and on both sides of the Riuer, was the tree of life; which signifieth our Sauour Christ, who is called the Tree of life, in regard of those most excellent and liuely graces, which as most comfortable fruits, hee bringeth forth, and ministreth vnto his Church. And as by the Riuer was set downe their drinkes, so also by the Tree of life, is expressed their meat; not that there shall be in the Kingdome of heauen any corporall meate or drinke, but onely noting a sufficiency and fulnesse of all good things, which there Gods Children should haue. In that the Tree of life bringeth forth fruit euery moneth, (to wit, twelue times in the yeare) and it bringeth forth also seuerall kindes of fruit; it noteth all measure and kindes of delight, being not onely plentifull, but also full of all variety. Euen as men vse to doe, which making a feast, will not content themselues with one sort of meat, but will labour to haue what variety they can, of most dainty meates, that it may bring more delight vnto the guests: so here it is noted, that in Christ there should be all sufficiency and variety of pleasures and delights. Saint Iohn here chooseth to set forth the ioyes of heauen by fruits, rather then by Oxen and Fatlings, (as our Sauour Christ expresseth it Matthew 22.4) because our Sauour hath regard to vsuall marriages of Kings and Princes, who vse against their Marriage-feasts, to kill great store of Beeues and such like prouision: the holy Ghost here in this place, hath relation to that first kinde of liuing in the beginning, in mans innocencie, when he onely liued of the fruits of the earth,

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The leaues of it are to heale the sores: signifying, that there could be no sicknesse there, seeing they had health at their doores, and that of the same tree whereof they had their meat.

v.2.

They had no neede of light; because God himselfe and Christ, was their light; which doth adde to that felicitie: for as darkenesse in hell aggravates the miserie of the wicked; so contrariwise, the fulnesse of light the godly shall haue, doth augment their happinesse, and more, in that that light shall exceede the light of the Sunne.

v.3

And further, to shut vp their ioy, he saith, one singular and notable comfort and felicity to Gods Children, *is to serue and worship God*, for howsoever now, by reason of our corrupt nature, it seemes a burthen and a trouble to worship God, yet then it shall be one of our chiefeft ioyes.

They stand in Gods presence; that is, haue most excellent priuiledges of Gods fauour, and bee principall seruants vnto God, as those are in most honour with Princes, which are said to stand in their presence, and attend vpon them in their Courts. As *Daniel* is said to stand in the presence of the King: so these shall stand in the Courts of God, and haue the full fruition of his comfortable presence; and therefore on the contrarie side, the vngodiy are herein accursed (*2 Thes. salonians. 1. 9.*) in that they are shut from the presence of God, *to wit*, his gracious presence, for otherwise, all things whatsoever are in his presence.

v.4

1 Sam. 16.21.

Lastly, they shall raigne and rule for euermore,
being

v.5.

being ioyned with Christ, the King of Kings, and Lord of Lords.

Thus much of their comforts in the Kingdome of God : Now follows the close of the Booke, to giue more credit to it, and to stirre vp others to looke more diligently into it, and to regard to meditate, and practise it more carefully.

Here then is set downe first the testimony of the Angell; then of *Iohn*; lastly, of Christ himselfe.

v.6.

Of the Angell, who saith, that all these things are *faithfull and true* : which he proueth by the efficient cause, which is *God*, by the instrument to deliuer it to *Iohn*, which was *himselfe*, being sent of God, and by the *time*, which is, that they shall *shortly come to passe*. And therefore heaven and earth shall sooner passe, then one of these shall fall to the ground.

Math. 5. 18.

v.8.

By the testimony of *Iohn*, which saith, *that it was hee which saw and heard these things*; and therefore could testifie of them : whereupon hee taketh occasion to repeat his former fall, for saith he, such were the strangeness of these things, *that when I saw them, I fell downe and worshipped the Angell*; where hee confesseth his grieuous

v8.

Rom. 1. 25.

fault in worshipping the creature in stead of the Creator, for which, hee is reprehended of the Angell, for drawing this vision to a wrong end, and making a contrary vse of the same, namely by worshipping him which was a Minister of God, *to wit*, an Angell, who was his fellow Seruant, and therefore not to be worshipped, and

and hauing reprehended him for the abuse, hee teacheth him the right vse and end of the same; namely, first, that hee should hereby be stirred vp to worship God: and secondly, to manifest and testifie it to others: And therefore hee biddeth him *not to seale the words of this Prophecie*; noting, that hee should shew and manifest it to the Church of God: To the end, that first they might keepe and practise the things therein contained.

Secondly, that they might vnderstand the certainty of the things therein contained: wherein hee meeteth with an obiection that might be made. For (might some say) if they must come certainly, why then should men trouble themselves about it, in studying for the knowledge of the vnderstanding of that Booke, especially seeing it is so hard and darkely spoken? and that many would abuse the things of this Prophecie, and wrest them to another end then the Apostle meant them, being giuen in a stile so vnwonted; as *Peter 2. Pauls* sayings are said to be *hard*. But the Angell answeres, that it must not be sealed vp, but published. And howsoever it may be, some may take occasion to be wicked and carelesse by it, yet Saint *Iohn* saith, it makes no matter for that, for though the wicked stumble at it, yet it is giuen for the comfort of the righteous, and for the Children of Gods sake, and they shall profit, and be bettered by it, and made more iust, by taking heed of these iudgements

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herein

2. pet. 3. 15. 16.

V. 11. herein contained. And for the wicked, hee said, *if any will be euill, let him be euill still.* And last of all, hee saith, that though it should not make either for the furthering of the wicked in their wickednesse, or to further the godly in their godlinesse; yet it is to be left vnsealed for the glory of God, to manifest him to be true, and his word true, when all these things shall come to passe.

V. 12. Then is Christ himselte brought in, speaking, saying, *Behold, I come quickly, &c.* In which words of our Sauour, hee confirmeth also to vs the truth of this Prophecie, and the testimony of the Angell, his titles whereby hee is described, are spoken of before.

V. 14-18. Lastly, hee shutteth vp the Booke with an execration against the wicked, and a promise of blessing towards the godly: And because *Iohn* was the last writer of the Scriptures and word of God, it may well be referred vnto the whole new Testament, and the old. And hee saith: *Whosoener doth adde or take away, let him be accursed.*

V. 18-19. For Saint *Iohn*, seeing wicked men labour to corrupt the writings of the Apostles, and holy men of God, by adding, detracting, and changing, as is the common practise in other writings of men of fame, hee doth therefore meet with that corruption, and addeth this curse vnto them, that either adde any thing vnto it, or diminish any thing here-from. But some will object, seeing Gods word cannot be corrupted, wherfore then doth hee goe about to forbid the corrupting of it?

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It is answered, howsoeuer the word of God
cannot in any point be corrupted, yet God would
also haue the meanes vsed whereby hee would
haue the same preserued, by setting downe
the threatnings of curse to the corrup-
ters of it, and promises of blef-
sing to the keepers and
preseruers of it.

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2 Tm. 2. 7. W.D.

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